THE

Chriſtian Doctrine,

Or the

FOUNDATION

of

Chriſtian Religion,

Gathered into

Six PRINCIPLES.

Neceſſarie for every ignorant Man to learn.

Tranſlated into *Iriſh* by

GODFREY DANIEL,

Maſter in the Arts.

And alſo

Brief and plain RULES for the reading of the *Iriſh* Tongue.

PSALM 119. Verſs 130.

The Entrance into thy Word ſheweth light, and giveth underſtanding to the ſimple.

Printed at *DVBLIN*, by WILL. BLADEN, *Anno Dom.* 1652.

An

Teagaſg Criſtoideach,

nó

Fundamejnt

an

Chreidimh Criſtoidhe,

ar na chuinnſiughadh a ré

Bhunchuibh Phiſgopalta.

Atá fiachbhaidh dá nuile dhuine aimbfiorach dhóghlum.

Ar na Earmuing angaoibhlighe ré

GOTHFRAIGH Mac DOMHNUILL,

Maighiſtir ſan ſonn ſna Hſlaidhneamhaibh.

agus

Mą an gcéudona Riaghlaċ

gcéſtinn, i roilén do ċum na cingaidh gaoibhlighe do léghaidh.

SALM 119. Uear 130.

Follſrighidh dorúghaidh ſonn do bhéidheann an tolair, i do beir ré tuigſion don dhuine ſimpliſhe.

Ar n'cur a gló a Mbaile átha CLIATH, ré HUILL. bLaden, *Anno Dom.* MDCLII.

BIBLIOTHECA BODLEIANA

To the Right Honourable,
THE
COMMISSIONERS
of the PARLIAMENT *of the Common-wealth of* ENGLAND, *for the Affairs of* IRELAND:

G. DANIEL *wisheth all happines in the Lord* Jesus.

Right Honourable,

IT doth (or may) much comfort all the People of this Island, that Divine Providence hath now brought them under such a Government, and Governors, as endeavour more the Welfare of their Souls, than the Conquering of their Bodies, and the Gaining of them to the fold of Christ Iesus, than the making a Gain by them, or of them.

In the which pious work, (though I be of no ability to contribute any thing worthie publick view, or to be countenanced by your Honours, yet in Conscience of my dutie to God, and Christ Iesus, my Master, and love to my Countrey-men (whom all Christian people are (and I more than others am) obliged by

ſeveral, and ſtrong bonds to commiſerate) *and to ſtudie to be inſtrumental to the bringing the* Iriſh *people to Receive and Embrace the more clear, full, and plain knowledge of God, and to a readie and chearfull obedience of the Goſpel of Chriſt, than hitherunto they have attained: wherefore* (*I being adviſed thereunto by ſome Chriſtians, friends to the Church and poor flock of Chriſt, and that do love, and deſire the eternal good of this Nation, and therein the Glory of God, I have taken upon me, and effected* (*to the beſt of my power*) *the Tranſlating of that little* Catechiſm, (*but full of neceſſarie and Divine Truths, called,* The Six Principles of Chriſtian Religion, *publiſhed in* Engliſh *by that godly and learned* PERKINS) *into the* Iriſh *tongue. Whereby* (*through the bleſſing of the Lord*) *many ignorant Souls may receive comfort, and may be inſtructed, edified, and built up in the faith and love of* Ieſus Chriſt.

As for the Tranſlation, I came as near to the Author as the high terms of Divinitie (*which are not uſually in the vulgar* Iriſh) *could permit me, ſtill keeping the ſubſtance, though ſometimes varying in the phraſe, according to that of old* HORACE, Nec verbum verbo curabit reddere fidus interpres.

Horat. de Arte Poet.

When the Iews (*that ancient People of God*) *heard* Paul *ſpeak in the* Hebrew *tongue,* Acts 22. *they were willing to hear him.*

Thoſe Iews *were at that time Ignorant of the* Chriſt *that was come in the fleſh; then hearing one ſpeaking to them in their own Language, they Gave ear, &c.*

And

And when the Apostles spake to the people in their several Languages, Acts 2. (*at* Ierusalem) *it begat, as an admiration in them, so an attention to the Word; and who knows but that the Lord* (*who hath the same power still to convert, illuminate, and to save poor dark Souls*) *may please to water with his blessing this small plant: my prayers are and shall be, that the Lord will so do, and unto God I leave the success.*

The Natives, though they be generally (*except a very few*) *Ignorant of God, and of all things concerning God and his Word, yet they are, and I trust will be, a Teachable people. By Nature I know not any difference betwixt them and the* English *Nation; it is God that maketh difference: And the Natives of this Land, many of them did attain to good measure of Civilitie, some to the knowledge of God, and the love and practise of just and holy duties, in, and with the companie of the* English, *and until the horrid* Rebellion (*which was contrived by some few persons, maliciously against the* Protestants *of* Ireland, *as well* Irish *as* English) *there was much Love and reciprocal affection betwixt the* Irish *&* the English *in this Land, which in short time (by an uniformitie in the publick Worship and Service of God, may be by the blessing of God renewed and settled upon a more firm and sure foundation than formerly.* David *and* Ionathan *agreed with, and loved one another, because they both feared the Lord; and though* Saul (*who was* Ionathans *Father*) *hated* David, *yet still* Ionathans

thans *love was not, could not be removed from* David.

And though ſome of this Nation may, like Saul, *repine at, and hate thoſe* Davids *to whom God hath diſpoſed the Governing and enjoying of this Land, yet God will, yea God hath (I am well aſſured) many* Ionathans; *I hope, I ſay, that God will put the ſpirit of* Ionathan *into many thouſands of this Nation, who will make a Covenant with* David, *who will ſubmit unto, and rejoyce in the Lord for the preſent Government, under whom they may live a godly, ſober, and Chriſtian life.*

I have alſo added to the ſaid Catechiſm, *ſome Brief and Plain* RVLES, *to facilitate the Reading of this, or of ſuch other helps as are written in the* Iriſh *Language: which* RVLES, *I ſhall be readie (if I be called thereunto, or ſee it neceſſarie) to inlarge.*

This being the firſt fruits of my Labors in this kind, I have made bold to preſent it to your Honours for theſe two reaſons: 1. *It is a Work which will be greatly Maligned, and therefore had need of countenance & protection.* 2. *By your Honours owning of it, will not onely ſilence the obſtinate, but alſo give it an affectionate acceptance, with ſuch as are willing to be informed, for whoſe ſake it was firſt undertaken, and whoſe ſpiritual good is moſt affectionately deſired and prayed for, by*

Your Honours

April 14. faithfull and obedient

1652. ſervant, G. DANIEL.

THE PROFESSION of a CHRISTIAN.

IN the name of the Father, and of the Son, and of the holy Ghoſt. Amen.

The Catholick and Apoſtolick Faith.

I Believe in God, the Father Almightie, maker of heaven and earth. And in Ieſus Chriſt his onely Son our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day he

aomàjl an CHRJOSTUJḊE.

ANaınm an Aṫap agus an Mhic agus an Spıoṛaḋ ṛáoṁ. Amen.

Cṛeıḍım Caṫoljce na Nabṛoajl Naoṁṫa.

CReıḍım a Noja Aṫıṛ na nuile cuṁaċu cṛuıṫıġṫeóıṛ neṁe agus talṁan Agus a Njoya Cṛıoyo a éunṁacṛan aṛ bṫıġeaṛnġne: noċ bo ġabaḋ ón Spıoṛaḋ náoṁ, ṛuġaḋ lé Muıṛe oıġ, bo ṛulaṛġ an ṛṛáıṛ ṛa Phuınce Ṛṛıolájo, bo ċṛoċaḋ bo céṛaḋ, ṛúą báṛ, ɣ bo haḋlaıṫeṫḋ, bo ċuġḋ ṛıoṛ

roſe again from the dead: he aſcended into heaven, and ſitteth at the right hand of God the Father Almightie: from thence he ſhall come to judge the quick & the dead. I believe in the holy Ghoſt. The holy Catholick Church. The Communiõ of Saints. The forgiveneſs of ſins. The reſurrection of the bodie, and the life everlaſting. Amen.

The Prayer which our Lord Ieſus Chriſt taught his Diſciples.

OUR Father which art in heaven, hallowed be thy name. thy kingdome come. thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes,

go hfreano do ghgiò ó bár a gcionn na tneas lá, do cuajò rúas q neam, ꝛ atá anojr na rujde ar dgs Dé Aċą na mujle cumaċo, ar jrn tjocfar do bhejt bṗęċe ar beogḃ ꝛq marbḃ. Cṗęojm añ ra Spjonaò náom: A Nęglar náomṫa comċoṁoċjoñ, cumano na náom, mąṫęṁ na bpeaċtaò, ęrérjġe ċolla na marb, agur an beaċa maṗṫanaċ. Amén.

An upnuġṫe do mújn an Tigęrna Jósa Cṙíosṫo dá ógrgiblujb.

AR naṫąne atá ar neam, náomṫar hainmj. Tigęó do ṗigaco. Déntar do toil, q an tta'ar amuil do njṫęr q neam. Tabḃr dujñ anju q napán leojṫęmujl. Agꝫ maṫ dujñ ar bhṙjaċa, amuil maṫmjone dár bṙéjṫęmnḃ

ſes,

ſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glorie for ever & ever. Amen.

The Law of God, that is, the ten Commandments of Almightie God, which he ſpake with his own voice upon mount Sinai, and wrote with his own finger twice, upon two tables of ſtone.

I Am the Lord thy God which brought thee out of the land of Egypt, out of the houſe of bondage.

1. Thou ſhalt have none other Gods but me.

2. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing

féin. Agus na tréoraigh cum buaigeamta. ſiad aco faor ſiad ó nolc. Oir is leat féin an fiogáco, agus an cumaco, agus an gloir gu ſíorruige. Amen.

Dligé Dé, eadon dec ngéeant a Dé na nuile cumaco, noc do labair lé na gut féin. ar ſhab Sinai, agd do ſcriob iad lé na meuir féin, fá dó, ar da clár cloiſce.

IS meiſi do Thigeamna Dia do tréoraigh tú ó talamh na Heigipte o teac na ſeanbrogantaco.

1. Na bioc áon Noia oile agad aco meiſi.

2. Ná déuna duit féin ioniáigh cirbealca, na cosmuile aonnei dá bfuil ſúar ar neam, ná ar

that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercie unto thouſands, of them that love me, and keep my Commandments.

3 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

4 Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour and do all that thou haſt to do, but the ſeventh day

talmhuin ſhios, ná ano fa nuiſge fá talmhuin. Ná cromh tú féin ſios dóib, agus na tabair onóir dóib. Oir is mé an Tighearna Dia agad is Dia éudmhar mé, leanas peacadh na naithreadar ar gclóinn go foiréce an tres agus an ceathramhadh genelach don oidhche fuaidheadar mé, agus do ni trócaire air na mílte, don oidhche grádhuighes mé, agus coimhéudas mhaitheanta.

3 Na tabhair ainm do Thigearna Dia go diomádach: Oir ni bídh neamhcionntach adhfaghnaidh an Tigearna, an té luidheas a ainm go diomádach.

4 Cuimnigh lá na Sabbóide do náomhadh, a fé ligtidh oibreóchar tú, agus do dheun tú hoibhreghe féin uile, acht is hé an feachmhadh lá Sabbóid

is

is the Sabbath of the Lord thy God; in it thou ſhalt do manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, thy maid-ſervant, thy cattel, & the ſtranger that is within thy gates: For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the ſeventh day and hallowed it.

5 Honour thy father and thy mother, that the days may be long in the land which the Lord thy God giveth thee.

6 Thou ſhalt do no murther.

7 Thou ſhalt not commit adulterie.

8 Thou ſhalt not ſteal.

9 Thou ſhalt not

do Thigeanna Dia, ná déna obair ar bioð ann, tú féin, ná do mac, na hingean, do tréanbhfogantaige, ná do bánóglaċ, hgnmhóe, ná an duine coimhgeaċ atá don táob aroigh doo dóimhgh. Oir ir a ré lgeġh, do rinne an Tigeanna neamh ⁊ talamh, an fáirrge ⁊ gaċ ní dá bfuil ionta, ⁊ do comhnaigh ré an ṡeachmháo lá: Air a naobaġ roin do beannaigh an Tigeanna an ṡeachmháo lá, agus do náom ré hé.

5 Tabair onóir doo athair ⁊ doo mháthair: ċum go bhfaiḋeóċċi do laethe ar an dtalmhuin, do béura do Thigeanna Dia duit.

6 Na déna dúnmharbhaḋh.

7 Na déna adaltranas.

8 Na déuna goid:

9 Na déna fiaġnaise

bear falſe witneſs againſt thy neighbour.

10 Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor anything that is thy neighbours.

bṙéjge a naġajò dó ċomaṗran.

10 Na ṙaṁtajġ tęch do ċomaṗṙā, ꝛ ṙantajġ bẽn ꝑṡóṙoa do ċomaṗran, ná a óġlaċ, ná a banoglaċ, ná aṗṙal, na nj aṗ bjoṫ ojle buṙ léo comaṗrajn.

To all Ignorant People that deſire to be inſtructed.

* Eccṫjoña.

POor People, your manner is to ſooth up your ſelves, as though you were in a moſt happy eſtate, but if the matter come to a juſt trial, it will fall out far otherwiſe: for you lead your lives in great ignorance, as may appear by theſe cõmon opinions which follow:

* Aṁnor ęle.

Do ċum an ujle ṗhobuj

* anḃṙjoṙajġ lén mjan attęgarġ.

APhobul boċò aṫé aṙ nóṁ ujb ꝟjb ṗṙéjn do mḟllaò añ ujlaṙ do bja ꝟjb aṙoájṫe beañajġée: gjòlò a ṫṫajge ā ċújṙ ċum ꝑeuċa naò go gꝛjñ, do ġabẽaṁ j * aṙoajo ęle. Oṁ áṫa ꝟjb acaṫaṁ bup mbḟẽa añ ajnbṙjoṙ nó mòṁ, mą aṙ ꝑollaṙ do ṅéjn na noṁjñoñ ngnaṁ ṫḟċ ꝛo ava ꝟjb alḟnṁnjn.

1 That

1 That Faith is a mans good meaning, and his serving of God.

2 That God is served by the rehearsing of the ten Commandments, the Lords Prayer, and the Creed.

3 That ye have believed in Christ ever since you could remember.

4 That it is pitie that he should live which doth any whit doubt of his salvation.

5 That none can tell, whether he shall be saved or no certainly; but that all men must be of a good belief.

6 That howsoever a man live, yet if he call upon God on his Death-bed, and say, Lord have mercy upon me, and so go away like

1 Ar ttúr Dur ab j an cṁeoḟmuiñ oéiġiñtiñ oo bẹ́ṫ ag an duine, agꝰ déaġṙeabjr oo ḋéanam̃ oo Dhia.

2 Do nóuntą ṙeabjr oo ḋia ag naóa na noeṫ naiṫeṁta, Pattir Chriosto, ꝯ an Chré.

3 Dur cṁeoḟbą aċcṁaro aṁam̃ ó atá cuiṁne agaib.

4 Dur tṁáġ go mą́ṙḟó an tí ꝛg abṙuḟ abḟg oo ċuntabairt aige ą aṙlanúġaó.

5 Nać ṙuil ḟior go ḟóṁḃta ag aonduine an ṙlájnéoċtą é, no nać ṙlájnéoċtąꝫ aċò Dur cóir oá nuile ḋuine cṁeoḟmaiñ maiṫ oo beiṫ aige.

6 Cia bé ą bioṫ moṫ ą accaiṫḟin an duine abḟṫa, bíġo ngoiṁṙeò ré ą Dhia alḟuiġ an báir, agꝰ náoa aṫġḟiñ ṫéna tṁócuiṁe oṁam, ꝯ bár ṫráġail mą oo ġiabaṫ uán;

a Lamb, he is certainly ſaved.

7 That if any be ſtrangely viſited, he is either taken with a Planet, or bewitched.

8 That a man may lawfully ſwear when he ſpeaketh nothing but the truth: & ſwears by nothing but that which is good, as by his faith and troth.

9 That a Preacher is a good man no longer than he is in the Pulpit. *They think all like themſelves.*

10 That a man may repent when he will, becauſe the Scripture ſaith, * *At what time ſoever a ſinner doth repent him of his ſin, from the bottom of his heart, I will put his wickedneſs out of my remembrance ſaith the Lord.*

* Ezekiel 18, 21, 22.

go bruil ré a fóajo ſlanaiġte gan cuſtabat.

7 Cia bé nċ na tuingbeod * Tiſiſ comuiġċe, gur no briġ ſlanéitt no ſeiréoġeab oo tárluiġ ſinóoo.

8 Gur féoiſin lé duine mionña tabat go olſolnac anúa nac labrañ aón ni acc an ſiſiſe, ꝛ nac tabrā éin ni ma míonña acc ā ni atá cóiſin, ma atá acneiolṁ, ꝛ ſiſinoe.

9 Nac duine maiṫ ā Sċnmóntuiſe acc a ſlóbja ré ran brulpitt, mċruio an uile ḋuine ma jao féin.

10 Gur féoiſin lé duine aiṫriſe do ḋeanam ánua cuiġeoṁar féin, ḋabriġ go nabrañ an Scriptúr; Cia bé a bṫe ua anócnajo an peacтаb aiṫriſe an aṫċtaiḃ ó ioċoa acnaoiḋe cuiṁne mé a uile loco ar mo cuiṁne, aoeir an tiġerna.

11 That

11 That it is an easier thing to please God, than to please our neighbour.

12 That ye can keep the Commandments as well as God will give you leave.

13 That it is safest to do in Religion, as most do.

14 That merry ballads and books, as *Scoggin, Bevis of Southampton*, &c. are good to drive away the time, and to remove heartqualms.

15 That you serve God with all your hearts: and that you would be sorrie else.

16 That a man need not to hear so many Sermons, except he could follow them better.

17 That a man which cometh at no Sermons,

11 Gup ob ura toil oé oo óéanam, na toil a ccómaran.

12 Gup féidir leó na heagcnta oo * comeúo oo réir mar b'fiaf Dia a cleo oíb. *Do comlíona.

13 Gup ob é glinoin ar fábáilte, cheideam mar cheideas an dream ar mó.

14 Gup maiṫ boiriúin ghaoiṫa, nó leabair fágaiṫ, mar atá Scoigin nó Feirtiscáinín, &c. cum na haimsire do chur tarais, agus *tuirse an chroide do tógbáil. *Dhíre chroide

15 Go noéirigh féidir duit óia lé ba cheoiḋeagaiḃ go léir, agus go mbeiṫ doiligheas oraibh gon aonam.

16 Nach fiaṫtanach do dhuine iomad Shoinmóiniṫ déirbhéad muna noéanaiḋ uaḋ oiḋ ní ar fearr.

17 Go mbféidir le duine nach éirigheann Sheo-

may as well believe, as he which hears all the Sermons in the world.

18 That ye know all the Preacher can tell you. For he can ſay nothing, but that every man is a ſinner, that we muſt love our neighbours as our ſelves, that every man muſt be ſaved by Chriſt: and all this ye can tell as well as he.

19 That it was a good world, when the old Religion was, becauſe all things were cheap.

20 That drinking & bezeling in the Alehouſe or Tavern is good fellowſhip, and *Follſhews a kind nature, and maintains neighbourhood.

21 That a man may

an eɲɔʇeɲL.

ṁóɲ ɋ bɲṫ, ċneɲoɫṁ ċo maɲṫ ɲɲ an ṫ déɲɔoɫó abɾɣl oo Shɫnmóɲa ɲan ṫɾaoġal.

18 Ɠo bɾɣl ɾɲoɲ aɠaɲb an ṁéɲo aɲ ɾéɲoɲ leɲɾ ā ṫɾɫanmónṫɣóé oɲɲɾɫn oɲb, óɲ nɲ ɾéɲóɲ óó éɲn nɲ oo ɲáóa, acho ɠo bɾɣl an ɣle ouɲne na ɲɾɫcóaċ, aɠ9 ɠuɲ ċóɲ ouɲ ɋ cɾomɋɾa oo ɠnáóúġaó mɋ ɲɲ ɾéɲ, ɠuɲob éɲɠɲ an ɣle ouɲnɲ oo ɾlánuġaó ṫné Chɲɲoɾo, ɥ ɠo bɾɣl abɾɲoɾ ɾo ɣlo aɠuɲb ɾéɾ ċo maɲṫ leɲɲó.

19 Ɠuɲ maɲṫ an ɾaóġal oo bhɲ añ né lɲñ án ṫɾɫn ċneɲoe, ɋ an áobhaɲ ɠo ɲaɲb an ɣle nɲ ɾáoɲ.

20 Ɠuɲ maɲṫ an ṫɫġ-ċomluaoɋ bhɋṫ aɠ ól nó apóɲṫ attɲġ lɫnna ɲaca, nó attabuɲne aɠ9 ɠo *ttaɲɾbéanañ ɾé déaġ-ɥttúɲ ɥ ɠo ccuɲnġɫn ɾé oɾġ ċomɋranaċo.

21 Ɠuɲ ɾéɲoɲ oo ouɲ-

ſweaɾ

ſwear by the Maſs, becauſe it is nothing now: and by our Ladie, becauſe ſhe is gone out of the Countrey.

22 That every man muſt be for himſelf, and God for us all.

23 That a man may make of his own whatſoever he can.

24 That if a man remember to ſay his prayers in the morning (though he never underſtand them) he hath bleſſed himſelf for all the day following.

25 That a man prayeth when he ſaith the ten Commandments.

26 That a man eats his Maker in the Sacrament.

27 That if a man be no adulterer, no thief, no murderer, and do no man harm; he is a right honeſt man.

ne anṫaṙṁjoṁ oo ṫabąṫ mą ṁjoṁa, mą aṫá ré anojr ą nąṁnj; nó Muṁe oo bṙíġ ʒą ṙaʒ rj an raoġal

22 ʒuṁ ob éjʒjon oá nuḷe ȯuṁe bhéjṫ ą aṙon ṙéjn, ʏ oja ąn ron uḷe.

23 ʒuṁ oljṙojonaċ oo ȯuṁe oo ȯjonġnaȯ cá ċujo ṙéjn ąṁjoṫṫ aṙ ṙéjoṁ ȯó oo ȯénaṁ ȯj.

24 Má ċujṁnjoġ'n an ouṁe uṁṁngṫe oo náóá ą mąoṁ (bjoṫ naċ ouʒęñ ré ċaojóċe jao) ʒuṁ bęñuiġ ré é ṙéjn ą ṙęȯ an láoj na ȯjąġ.

25 ʒo noéanano ouṁe uṁṁngṫe an úḷ aoęṁ ré na oąċ nąṫeanta.

26 ʒo njṫeañ an ouṁe ran tṙácṁamęnt ā tj oo * ċṙuṫąġ é.

27 Má cá ouṁe ʒan bąṫ an ṙęṁ aȯaltṁanuiṁ, no ā ṙęṁ oúnṁąbṫa, no ṁ ʒaoaojġe, nó ʒan oocą oo ȯéaṁṁ oo ȯuṁe ą bjṫ ʒuṁ ouṁe ṙjóṁṁajṫ é.

28 That a man need not to have any knowledge of Religion, becauſe he is not book-learned.

29 That one may have a good meaning, when he ſaith and doth that which is evil.

30 That a man may go to Wizards, called * Fer fera. Wiſe-men, for Counſel, becauſe God hath provided a ſalve for every ſore. * Chuaſ.

31 That ye are to be excuſed in all your doings, becauſe the beſt men are ſinners,

32 That ye have ſo ſtrong a faith in Chriſt, that no evil companie can hurt you,

Theſe and ſuch like ſayings, what argue they, but your groſs ignorance? Now where

28 Nać ṁiaćoanać oo ouine éolaiṙ ą bṫé oo beiṫ ᵹᵹe ran creṁeṁ oo briᵹ nać briuil ré fóᵹlumaṫ.

29 Sup féiṁ oo ouine creiᵹiṁ oo beiṫ ᵹᵹe anuą aᵹeṁ ré, aᵹ᷑ oo ni ré oṁoć niˀ

30 Sup oiṙoṁonać ouṁ aᵹ᷑ ianṁaṫ comąle ą óṁaoiṫe nó ą ṫáoine ᵹliocą, ą an áṫbaṁ ᵹup oṁuiᵹ Oia leᵹ᷑ioṙ oo nuile ᵹṙláinṫe.

31 Sup féiṁ ą leiṫᵹéal oo ᵹabáil ioñ bhą nuile ᵹniomąṫa oo briᵹ ᵹo bruiliu, na daine aṙ ᵹeiṁ na bṙeicniṫe.

32 So bhruil creiṫeaṁ ćo láiṁ ṁn aᵹ᷑ aćcṁ oṙo nać féiṁ oo óṁoćcuioleaba daoią oo daṁaiṁ óibh.

So oo ᵹaillᵹeᵹ na ṁáiṫe ro, aᵹ᷑ ioṁad eile óá ṙóṁṫ, acá buṁ nanbhᵹiuṙ ṁó ṁoṁ? A noiṙ

ignorance

ignorance reigneth, there reigns ſin: and where ſin reigns, there the Devil rules; and where he rules, men are in a damnable caſe.

Ye will reply unto me thus, that ye are not ſo bad as I would make you. If need be, you can ſay the Creed, the Lords Prayer, and the ten Commandments: and therefore ye will be of Gods belief, ſay all men what they will, and you defie the Devil from your hearts.

I anſwer again, that it is not ſufficient to ſay all theſe without book, unleſs ye can underſtand the meaning of the words, and be able to make a right uſe of

San ájt ſoñ ambęṙſoñ an tanbṙſoṙ buájò bęṙſò an ṗſcaò búaſò mą ā ccſò-ua ſoñ, agꝫ ſan ájt ſoña mbeiṙſoñ an ṗſcaò bugò bſoṙ *ṙiġaco ag an dja- * Cu-
bul, ꝫ muṙ ambſoñ cu- mhaco.
maco, ag ā djabul, atájo ꝫ daoine agcáṙ damāta.

Sſóſò aṙ é aṙ gcẏṙeagṙa òſb òaṁṫa mą ṙo, ꝫé bṙuſtſ có olc aṙ mẏ-ṙuim bą mbeiṡ, máṙ *cṙuájò òſbh gun ṙéiòṁ *eiġeſn
ſb an Chṙé, an Phaoiṁ, ꝫ na deiċ ngẏẏnta do ṁá-òa, ꝫ ą an áòbaṙ ṙn go mbia ṙſb ą cṁeiṫeaṁ Dé, abṙaò gaċ uile òuine an ṅj ṫuiġeóṁaṙ ṙéin, ꝫ go ṫṫuġṫúſò ó bą ccṁoiṫ-ġeſb ṫubṙſán ṙaoi an djabal.

Dheiṙiṁ ṙṁẏgṙa oṁġb aṁſṙ, naċ léoṁ òſb iao ro uile do ṁáòa do mẏ-buiṁ maṁ aṫṫuġò tú cſall na bṙocal, ꝫ bheiṫ acṙuiṁẏċ úṙájo òiṁęċ do

the Commandments, of the Creed, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lives and conversation. This is the very point in which you fail.

* Golejṫ-mellaċ

And for an help in this your ignorance, to bring you to true knowledge, unfeigned faith, and sound repentance; here have I set down the principal points of Christian Religion, in six plain and easie Rules; even such as the simplest may easily learn: and hereunto is adjoyned, an exposition of them, word by word. If ye do want other good directions, then use this my labour for your instruction. In reading of it, first learn the six

ḋénaṁ do na hajṫḟntuiḃ, von Cṁé, ꝯ vonPhqttiṁ ar ná ccuir aḋṫaoiḃ artiṡ lé do ṁoiḋe, ꝯ lé do ċonṁár, ꝯ aḃṙoillṁúġaḋ ór *áiṁo ioṁ do bḟéa, ꝯ ióṁ do ċonbeiṙáio. Ar é ro an ponc ṙṙeṗálta ioṁa bṙuiltiṁ uiṁṙḃaċ.

Aṡ maṙ ċuiṁna ói ioṁ baṙ naiṁbṗioṙ ro do ċum baṙ ttabqṫa cum an eóluiṙ ṗioṙuiṁiġ, aṡ do ċum an ċneiḋe nṁṗallárḋó, aṡ do ċum na hqṫṙiṡe ṗiṁe, do cuiṙ meṙioṙ añ ro ꝯpuinncc ṗṁṡṙalta an ċneiḋe ċṁioṙ ḋuiḋe a ré niaġlaċ roiléiṁ ro ċuṡṙe ioñ aṙ nċ bṙuil duine dá ṙimpliḋe nċ tuiṡṙe ré iaḋ. ꝯ atá q ni ċuiṙ ṅ noṗṡḋṡ ro miṁiugaḋ oṁa ṙocul q ṙocul. Má bhioñ oioṡbáil éoluiṙ aṙ biṫ eile oṁuiḃ gnáṫiṡṫi ro mo ṙaoṫaṙ cum bhq noéaṡṫṗṡuiṙṡ. Muṙ léiṡṙiṁ é, roġluim

Principles

Principles, and when you have them without book, and the meaning of them withall, then learn the Exposition also, which being well conceived, and in some measure felt in the heart, ye will be able to profit by Sermons, whereas now ye cānot: and the ordinarie parts of the Catechism, namely, the ten Commandments, the Creed, the Lords Prayer, and the Institution of the two Sacraments, shall be more easily understood.

Thine in

Christ Iesus

W. PERKINS.

an ċeuo uą̇ na Sé poinc
ṗṁoñṫapalta, aġ9 a núą̇
ḃjaḋ ṡjáo oo mḟbuiṁ a-
ġao ꝛ accjall mapaón
ṁju, añ ṡéin ꝓoġlumaḋ ā
mjnjuġaḋ ata oṁa map
an ccéaoṇ, má tuiġṫeṗ é
go mġṫ̆, ꝛ má moṫiġṫeṗ
é joñ ꝛan ccṁoiṡe oo
ġjaba ḟḟ tą̇be, aġ éiṡoe-
aḟ na Sṁmóṁa, map nać
ṡéiṁ ṁ ḋjḃ oṫaġajlanoiṡ:
ꝛ bá hua lḟċ na cotañą
gnaṫać oon tṡgaṫġ cṁ-
oṫoggċ oo tuiġḟjn, map
ata na oeiċ Nąṫṡnta, an
Chṡé, an Phattiṁ aġ9
oṁúġaḋ an oá Ṡhacha-
meṁt.

Do ċaṁuiḋ joṁñuiṁ

an Joṫa Cṁjoṫo,

U. PERKINS.

An *Introduction.*

2. WHat is that which all men ſhould eſpecially deſire?

A. Eternal life and happineſs.

2. Wherein is true happineſs and eternal life to be found?

Iohn 17. 3,23. *A.* In the knowledge of God and his ſon Ieſus Chriſt.

2. By what means is this knowledge attained?

A. By his divine works and holy Word.

2. How ſhall I come to be rightly acquainted with the ſence and meaning of the Word of God?

Prayer, Matth. 7. 7. *Catechiſing,* Heb. 5. 12, 13. 1. Corin. 14, 19. *A.* By ſeeking for it by prayer from God, & by being rightly inſtructed in the grounds of Religion, commonly called Catechiſing.

An bROLLACH.

C. CRéuo é an nj ar coiſn oá nuile ouine go rpeiſiálca oiarnuiġ?

F. An beċa inġċanaċ ꝛ an ronar ſiorruiġe.

C. Cia ſoñ a bṙaġċaġ an ronar ſiorruiġe, ꝛ an beċa inġċanáċ?

F. Soñ éolar ſíniṫeáċ Dé, ꝛ a mic Ióra Criorṫo

C. Cioo é an moḋ ſoñ abṙġċar an teólar ro?

F. Soñ a oibṙiġṫe beṁaiġṫe, agꝫ ſoñ a bṙéiṫiṁ naoṁṫa.

C. Cioñar ṫucṫar mé cum éoluiſ ſíne, ar ċéill, agꝫ ar ṫuiſſion bṙeiṫṫe dé.

F. Lé na ſáṁṁaiḋ ouiṫ ṫré urnaiġṫe ar ḋia, ꝛ do beiṫ an ꝛ éiġiarꝫ a bṙuinḋameinṫ an ċneiḋe da ngoiṁṫeṁ go gnáiṫeá an tiġiarꝫ criorṫuiḋe.

A. It

Q. What is Catechiſing?

A. It is a plain and familiar teaching, by voice, of thoſe who are ignorant, ſuch Truths as are moſt neceſſarie for their ſalvation.

Q. Why is Catechiſing of children and ignorant people neceſſarie?

A. 1. Becauſe God requires it.

2. Becauſe all men are naturally void of ſaving Knowledge, and filled with blindnes by the fall of Adam.

3. The commendable examples of ſuch as have gone before us, layeth this as a rule of equitie upon Parents, Maſters and Miniſters, to teach, or cauſe to be taught their children, ſervants, or flock, the Faith of God.

C. Cjoo é an nj é an tſgarg cnjoroujöe?

Ꝼ. Tſgarg rojléjn, agꝯ publjġe béojl, na oruingе atáoj añ ajnbꝼjoꝼ, na ꝼjoꝼjnve atá ꝼjacoanaċ ċum aꝼlánajġċe. Gal. 6. 6. Acts 18. 23, 26.

C. Cnéo rá bꝼuil ꝼjacoanar lé tſgarg leanamh, agꝯ dáojne ajnbꝼjoꝼaċa?

Ꝼ. 1. Ar an áöbar go njarnaiñ Dja é. Deut. 6. 6, 7. Eph. 6. 4.

2. Ar an áöbar go bꝼuil an uile duine ó nattúr ujnċeꝼbhċe ꝗ éolaꝼ aꝼlánajġċe, ꝯ ljonta do donċadar tré ċuitim Adam. Prov. 22. 6. 1. Cor. 2. 14. Eph. 4. 17, 18, 19. Rom. 8. 5

3. Dráġ examplájn déagmolta na noáojne do ċuajd romuin, ro muin Rjaġajl comṫrumm ꝗ Ajṫnid, ꝯ Majṫnid, ꝗ Mháġiꝼnjbh, agꝯ Mjꝼnjbh eccleiñ, aꝼċnbꝼoġantujġöa, ꝯ attréad do tſgarg, nó do ċabhꝗ ráoꝼn attſgarg accneive Dé. Gen. 18. 19. 1. Sam. 1. 24. Luke 2. 42. 1. Tim. 3. 4.

THE FOUNDATION of Christian Religion, Gathered into Six PRINCIPLES.

fundament an Chreidim Criosduidhe, atá ar na cruinnughadh A ré bhfuncuibh Prionnapalta.

The I. PRINCIPLE.

Question.

WHat dost thou believe concerning GOD?

A. There is one God, Creator and Governor of all things, distinguished into the Father, the Son, and the Holy Ghost.

Proofs out of the Word of God.

1. *There is a GOD.*

Rom. 1. 20. For the invisible things of him, that is, his eternal Power and Godhead, are seen by the Creation of the world

An ceud punc prionnapalta.

CEIST.

GO do chreidir tú do Dhia?

F. Creidim go bfuil aonoja an, cruthaighthe-óir, agus roinnidhe-óir na nuile neithe, do ní ainm athrí bpearsonaibh, an Athair, an Mac, agus an Spriodaidh náomh.

Dearbha as an Scriptúir.

1. Go bhfuil Dia an.

Oir na neitheanna nach eidir oráidibh, mar atá a cumadh sionnsoighe agus aidiadhacht, atáid sidhe soleirthe ón chruthu-world

world, being considered in his Works, to the intent that they should be without excuse.

Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitfull seasons, filling our hearts with food and gladness.

2. *There is one God.*

Concerning therefore meats sacrificed to idols, we know that an idol is nothing in the world: and that there is none other God but One.

3. *He is Creator of all things.*

In the Beginning God Created the Heavens and the Earth.

Through Faith we understand, that the world was ordained by

gach an-doiliughadh an áit oibriughthe do chum nach beith leirgéul aca.

Acts 14. 17. Dioghnar fágbhadh fé hé féin gan fiadhnuise, [a mbeith dó] ag déunamh maitheasa, ag tabhairt feinteana dúinn ó neimh, agus feuruinn tosraighthe, ag lionadh ar gcroidheadh do bhiadh agus do ghairdeachus.

2. Dearbhadh go bruil áon Dia ann.

1. Cor. 8. 4. Uime sin a otháoibh an bídh íodhbairtear idholáidhibh dirbe, atá a fiosr againn nách fuil eiridheo ar bioth a ndoimháighe, agus nách fuil Dia eile ann acht an táonuighe.

3. Dearbhadh gurab é Cruthaightheoir na nuile neithe é.

Gen. 1. 1. Ann sa tosach do chruthaigh Dia neimh, agus talamh.

Heb. 11. 3. Ar trí creidimh tuigimid gur chruthuighidh an domhan trí bhriathar Dhé,

the Word of God: so that the things which we see, are not made of things which did appear.

4. *He is Governour of all things.*

Prov. 15. 3. The eyes of the Lord in every place behold the evil and the good.

Matt. 10. 30. Yea, and all the hairs of your head are numbered.

5. *Distinguished into the Father, the Son, and the holy Ghost.*

Matth. 3. 16. And Iesus, when he was Baptized, came straight out of the water: and lo, the Heavens were opened unto him, and Iohn saw the Spirit of God descending like a Dove, and lighting upon him.

Vers 17. And lo, a voice came from Heaven, saying, This is my wel-belo-

An ceud ṡone don ſoñaṁ gu noċṁaḋ na neiṫe ḋo ċṁáoiḋ, ḋona neiṫiḃ nach maiḃhe ṁé na bhiṫgeṫṁ.

4. Aṁ é ṫoiṁṁeċóiṁ na nuile neiṫiḃ é.

ḋeṁba.

Do ċiḋ ṫuile an tiġeṁ ioñ ṫa nuile áit ā ḃolc, agus an mġḋ.

Acḋ ċéana atá gṁáṫ buṁ gceiṁḋ uile aṁ na coṁgneiṁ.

5. Do ni Dia diṁin atṁi bṁeṁroñuḃ, ran Aṫą, ran Mac, ⁊ rā Spioṁgaṫ naoṁ.

Agus aṁ mbeiṫ aṁ na bġroġ Dióṁa do ċúġḋ ṁé ą ball ṁúaṁ aṁ a nuiġe; agḋ ṁéac do hoiġlaḋ neṁ ḋó, agus do ċuñgc Ċóiṁ Spioṁuiḋ Dé agtuiṁṁling agcoṁaṁlacḋ ċoluṁ, ⁊ agteċd ą ṁon.

Agus ṁéé gur ó neṁ, ag ráḋa, ag ṁo an mac gṁáḋaċ úḋ agamṁa, ved

ved Son in whom I am well pleased.

For there are three which bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

The second PRINCIPLE.

2. What dost thou believe concerning Man, and concerning thine own self?

A. All men are wholly corrupted with sin through *Adams* fall, and so are become slaves of Satan, and guiltie of eternal damnation.

1. *All men are corrupted with sin.*

As it is written, There is none righteous, no not one.

dá bfuil mo mhóid-eoil.

Oír atá trírín an nim dó ní fíaónuighe, eadon an tathair, an bhriathar, agus an fbioradh naomh: agus atáid an trírín na náon. 1. John 5. 7.

An dara ponc fhinfapalta.

C. Fo do cheadoir tú do thaoibh an duine, agus doo thaoibh fhéin.

F. Atá an uile dhuine * falach tré fhéchaid ó thuim Adaim, agá dá bhfigh thuáillfin atáid na *fírbhróganthuighidhe ag an diabul, ⁊ do dhlighidh bheith damanta go fíorruighe. * No * Sclaidhe.

1. *Atá an uile dhuine falach tré fhéchaid.*

Mar atá fgrifobhtha; nách fuil fíréanach an, fós ní fuil aoinéduine. Rom. 3. 10.

2. *They are wholly corrupted.*

1. Thess. 5. 23. Now the very God of peace sanctifie you throughout; and I pray God that your whole spirit, and soul, and bodie may be kept blameless unto the coming of our Lord Iesus Christ.

Eph. 4. 17. This I say therefore, and testifie in the Lord, that ye walk not henceforth as other Gentiles walk in vanitie of their minds.

Vers 18. Having their cogitations darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnes of their hearts.

Gen. 6. 5. And God saw that the wickednes of man was great in the earth, and all the imagination of the thoughts of his heart were onely evil continually.

An tapa ponc von

Atá fíad go hailíġe

talaċ.

Aġ9 go noéapna Oia
ꝛ fíoṫċána féin naomħa
ijb go hiomlán: ꝛ gu9m
Oia fa bup fpiopad, ꝛ
fá bup nanam, ᵹ fa bup
gcopp gu huilíġe do co-
mħéud ó ċiontuib go tiġ
q ttigḟna Josa Cpiopd.

Uime fin a deapim fo,
ꝛ tó gbum an tigḟna
ófiáónuipe, q gā ijbṫe do
fiubal fḟod, mq fiubh-
lujd ꝛ cineċa eile, a nojó-
maojneṫ a nintinne,

Agá bfuil a dtuigte q
na dallad, q mbeit dóib
na gcomuġeċaib do bé-
ta Dhé, do bpíġ a ngnb-
fiṫ atá ioṁta, tré ċruáf
a gcpojde.

Anuą do ċuingᵹ an tí-
ġepna gu paibh uile an
duine go pó iomdúil q
an talam, aġ9 go pabad
q fmúntiġte a ċpojde
go holc do gnáṫ.

3. *Through*

3. Through Adams *fall.*

Wherefore as by one man, sin entered into the world, and death by sin, and so death went over all men, for so much as all men have sinned.

4. And so are become slaves of Satan.

Wherein in times past ye walked according to the course of the world, and after the prince that ruleth in the ayr, even the spirit that now worketh in the children of disobedience.

For as much then as the children were partakers of flesh & bloud, he also himself likewise took part with them, that he might destroy through death, him that had the power of death, that is the devil.

In whom the God

3. Tṙé ċuʒċm *Aoam.*

Aṅ a naoḃqroṁ ṕá mą Rom. 5. 12.
ċáṁıc an ṗęcaó oo ċum
an oomqn tṙé *áoñouṁe*
aṁáṁ, ч an báṫ tṙé ṙan
bṗłcaoːıṙ mą ṙṁ ṁqṁıc ā
báṫ ɳ huḷe oáoıne, ą ron
ʒuṁ ṗłcuʒęoaṁ uṁle.

4. *Aʒ9* oá bṁíʒṁn atáṁo
ɳ ṙɛṁbṙoʒanc uṁʒłóa
aʒ an oıabul.

Jon a ṁabaḃqz a nalló Eph. 2. 2.
aʒ ṁubal, oo ṁéṁ nóṁ an
tṙáoʒaṁlṙe, aʒuṁ oo ṁéṁ
an ṗṁıoñṙa aʒá bṙuṁl cu-
maċoa a nqʒéṁ, aʒuṁ na
ṙbıoṁuıoe oıbzıʒłṙ a
noıṙ a ʒcloṁ na hṙuṁ-
laċoa.

Uṁe ṁn ó ατά ṙuṁl ч Heb. 2, 14.
ṙeóṁl ą ná ṁoṁ ṁṙ an
ʒcloṁ, oo ʒab ṙeṁṁon
mą an ʒcéuona a ċuṁo
oıób ṁn ċuṁʒe, oo ċum
an tṁ aʒá bṙuṁl cuṁaċo
an báṁṙ, ꞇóón an oıa-
bal, oıoñaṁbaó ó tṙé
báṙ.

Aʒáṁ ball Oıa an 2. Cor. 4. 4.

of

of this world hath blinded the minds, that is, of Infidels, that the light of the glorious gospel of Christ, which is the image of God, should not shine unto them.

5. *And guiltie of eternal damnation.*

Gal. 3. 10 For as many as are of the works of the Law, are under the curse: for it is written, Cursed is every man that continueth not in all things which are written in the book of the Law, to do them.

Rom. 5. 18. Likewise then, as by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded toward all men to the justification of life.

An dara pone don

tráogalye a nithiúcca, eódón, an méid atá a óid chuigim, do cum nach biáó soillse soiscéil glóiriúsa Chriosd, agá nob iomáid do Dhia hé, ag oeilimúgáó óóib.

5. *Agus do tuilleadar beit damanta go bronnóe.*

Oir an méid atá do táob oibriughthe á neabar, atáid sáo sáor an mallacháó. Oir atá scriobtha, ar mallughthe gach aon nách comnuighthin sna huile neithibh atá scriobtha a leabar an nechoa, do cum a noéunta.

Ar a náibhsin do réir mar tainic tré ra nénsoin beit criochtach dona huile dáoinib do cum damanta: ir mar sin do fairsingiódh an tabhartas tré aon tráorach amáin, da gach uile duine, do cum sáorta na beatha.

The third

PRINCIPLE.

Q. What means is there for thee to escape this damnable estate?

A. Iesus Christ the eternal Son of God, being made man, by his death upon the Crosse, and by his righteousnes, hath perfectly alone by himself, accomplished all things that are needfull for the salvation of Man.

1. *Iesus Christ the eternal Son of God.*

And the Word was made flesh, and dwelt among us, and we saw the glorie thereof, as the glorie of the only begotten (Son) of the Father, full of grace and truth. John 1. 14.

2. *Being made Man.*

For he in no sort took the Angels, but he took the seed of *Abraham.* Heb. 2. 16.

An Treas punc phisisealta.

C. Créud é an tslighidh atá agad dé nduil ar an rogart damanta sod?

F. Jósa Chriosd mac Dhé, dá ndeasna duine; tré bás ar an gcrois, agus tré aithreachas gcheart iomlán maidhm trid féin, do comhlíonadh é, na huile nithe atá riachtanach do shlánúghadh an chine daonna.

1. Jósa Chriosd mac Dhé. dílbha.

Agus do rinneadh féoil don bhriathar úd, agus do comhnuigh sé gcruinne, (agus do chuiscamar a glóire, mar glóir éinghene mic ón athair) lán do ghrásuibh agus firinne.

2. Dá ndéanadh duine.

Oir gu deimin, ní hé nadúir na nGeal do ghab é sin, acht a sé nadúir Abrahám do ghab é sin

3. *By his death upon the Croſs.*

Iſa. 53. 5. But he was wounded for our tranſgreſſions, he was broken for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.

4. *And by his righteouſneſs.*

Rom. 5. 19. For as by one mans disobedience many were made ſinners, ſo by the obedience of one, ſhall many be made righteous.

2. Cor. 5. 21. For he hath made him to be ſin for us, which knew no ſin: that we ſhould be made the righteouſneſs of God in him.

5. *Hath perfectly.*

Heb. 7. 25. Wherefore he is able alſo perfectly to ſave them that come unto God by him, ſeeing he

An tṡeṡ punc von

3. Tṡé a bár ar an gcroiṡ.

Do loiṫeṫ é tṡé bar ccionta, agᵹ do haebaḋ é ar ron a neóuna, ar á ḟn do bí ṁacḋuġaḋ bá ḟḟoċána, agᵹ tṡé na ċneuchoġbh do leġṡṡó ḟḟn.

4. Aguᵹ tṡé a ḟḟṁeunḋaċoran.

Oḟḟ rá ma ḟr tṡé ęṙúlacḋ éuñouḟne aṁáḟn, do ḟḟñéaḋ ṙcuiġ do ṁóṙán, ḟr ma ḟḟn tṡé uṁlacḋ éuñouḟne aṁáḟn, do déntą ṙḟṁénuġ do ṁóṙán.

Oḟḟ do ḟḟñe ṙeṙṙn ar a roḟne, ṙcaḋ ḋon tḟ náċ ḟḟbe ṙḟor ṙcuiġ aᵹe, do ċum gu noḟongantáoḟ ṙḟṁéunḋaċo Dé ḋḟñe, añran.

5. Do hḟomlán.

Joñar guḟob ṙéḟoḟḟ leṙ an oṙem ṫᵹ do ċum Dé ṫṡo ṙéṅn do ṙlanuġaḋ gu hḟomlán, ar ever

ever liveth to make intercession for them.

6. Alone by himself.

Neither is there salvation in any other: for among men there is given none other name under heaven whereby we must be saved. Acts 4. 12.

7. Accomplished all things needfull for the Salvation of mankind.

And he is the reconciliation for our sins: and not for ours onely, but also for the sins of the whole world. 1. John 2. 2.

The fourth PRINCIPLE.

Q. But how must thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble spirit,

Chṛeoṁ Chṛiosṫuiḋe. 27

mbeiṫ ḋó béo gu ṗóṛṁuiḋe
oo ċum ṡoqġuiḋe oo ḋéunaṁ q a ṛon.

6. Mqáon tṛiṡo ṗeiṁ.

Agur nj ṫuil ṛlánuġaḋ a nċċ q bioċ ele. Ojṁ nj ṫuil gniṁ q bioċ ele ṛa nċṁ q na ṫabġṁt oona ḋáoiniḃ, lé nab éiosṁ ṗṁe ó ṛlánuġaḋ.

7. Do ċoiṁiṡon ṛé na huile nġṫe ata ṁáċṫaṁċ oo ṛlánuġaḋ á ċṁeḋaoṁa.

Agur a ṛeṗṡon a njoḃbġṁt oo ṁéióiġ ḋuiṁ a otáoḃ q bṛṡcuiġne ⁊ nj a otáoḃ q bṛṡcuiġne áiṁ, acó a ttáoḃ ṗṡcuiġ an ḋoṁuiṁ uile mq an ġcéuona.

An ṡḟṛamaḋ ponc ṗṁiṁṛiṗalta.

C. Cioṁaṛ ṁ éigean duiṫṛe cuio oo bheiṫh aġaḋ oo ċṁiosṫt, aco ḋá ṫioḋlqġḋe?

F. Dune aṫ aḃṛuiṁ ṛṛiomṗo comḃṁuṫe aco

by faith alone, apprehending and applying Christ with all his merits unto himself, is justified before God, and sanctified.

1. *A man of a contrite and humble spirit.*

Isa. 57. 15. For thus saith he that is high and excellent, he that inhabiteth eternitie, whose name is the Holy One, I dwell in the high & holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.

Psal. 51. 17. The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not dispise.

An cléṙaṁaḋ ponc ḋō umḥal áiġe, aġaḃaiḷ Chṙíoṙo aġ9 ą ṫuiḷḷ ṙé ċuiġe ṙéiṁ ṫṙe ċṙeiḋiṁ aṁáiṁ, aṫá an tí ṙiṁ na ṙíṁénaċ, aġ9 ą na naoṁ-ġa aḃṙiáġṁuiṙe ḋé.

4. An ḋuine aġ aḃṙuḷ ṙṙoiṙ-ṁgo ċomḃṁúiṫe, ⁊ umḥal.

Ar mą ṙo aoġṁ an tí aṫá áṁo aġ9 oiṙṁóġṁe, an tí aṫá na ċomnuiḋe ṙan tṙíoṙṁáiġḟeo, ġuṁab é anm an ṫaoñaomṫa; Aṫġm mo ċomnuġe, ṙan ionaḋ oiṙṙeáċ, aġ9 naeṁṫa, aġ9 mą an ccṙona ṙṁeiṙ an tí aġ aḃṙuḷ ṙṙoiṙaḋ ċomḃṁúiṫe, aġ9 umḥal, ḋo ċum go ngḟḃéaḋaiṁ ṙṙoiṙaḋ ā umḥ-ḷ, ⁊ bṫa ḋo ṫaḃąṫ ḋo ȯṁuiṁġ an cṙoiḋe ċomḃṁúiṫe.

Ar iaḋ ḟoóḃąṫa ḋé an ṙṙoiṙaḋ ċomḃṁúiṫe, ó aḋa nṁ ȯioġṁą ṫącąṙne ą an ccṙoiḋe ccomḃṁuiṫe, aġ9 ccomḃṁuiṙe.

2. *By*

2. By Faith alone.

As soon as Iesus heard that word spoken, he said unto the Ruler of the Synagogue, Be not afraid, only believe.

So *Moses* made a Serpent of brass, and set it up for a sign, and when a serpent had bitten a man, then he looked to the Serpent of brass, and lived.

And as Moses lift up the Serpent in the wilderness, so must the Son of man be lifted up.

That whosoever believeth in him, should not perish, but have eternal life.

3. Apprehending and applying Christ with all his merits unto himself.

But as many as receive

2. Tṙe cṙeoiṁ aṁgn.

Agur mą do cúalgō Mark 5. 36.
Jósa an coṁṙáo ro a
ouḃṙaḋ, a ouḃgṁt ré né
húaćoaṙán na ṙíonagó-
ge, ná bíoṫ egla oṙt,
cṙéjo a ṁáin.

Map ṙin do ṙiṁe Num. 21. 9.
Maósiṙ aṫuiṙ nejṁe ou-
ṁaḋ, ꝛ do ċuiṙ ré ṙuáṙ i
mą coṁąṫa, ꝛ an uą do
bgneo aṫą njṁe ą bṙth
gṙim aṙ aónoṙné, an ṙin
oṙéućaḋ ré ą an a ċuiṙ
nejṁe ouṁaḋ, ꝛ do bíoḃ
béo.

Agur mą do áṙouṙgh John 3. 14.
Máosiṙ a naṫuiṙ nejṁe
aṙ an bṙáṙaċ, aṙ mą ṙin
aṙ éigin mac an ouine
ḋáṙouġaḋ:

Do ċú ġioḃ bé neċ do Vers 15.
cṙéjoṙṫó añ, naċ ṙaćaḋ
ré do ójṫ, aco gu mbṫ
an bṫa ṙióṙuiġe aige.

2. Agaḃáil, ꝛ aṫáobuġaḋ Chṙiosṫo ꝛ ą ċuill ré ċuiġe ṙein.

Aco an méjo do ġaḃ John 1. 12.

ved him, to them he gave power to be the ſons of God, to them that believe in his Name.

Iohn 6. 35. And Ieſus ſaid unto them, I am the bread of life, he that cometh to me ſhall not hunger, and he that believeth in me ſhall not thirſt.

4. *Is juſtified before God.*

Rom. 4. 3. For what ſaith the Scripture? *Abraham* believed God, and it was counted to him for righteouſneſs.

Vers 6. Even as *David* declareth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs without works ſaying,

Vers 7. Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.

An cléṫpaṁaḋ ponc ḋō ċuca hé, cuᵹ ɣé na cuṁ-aċoa ɣo ḋóibh beiṫ ana ᵹcloiᵹ aᵹ Día, ᵹḋón von oɲoiᵹ ċneiḋeaɣ añ a gaṁɣéṅ.

Aᵹ ᵹ a ḋubḟaiṫ Jósa ɔiú, iɣ meiᵹ ā ṫáṁán úo ɳ beiṫeaḋ: ā té ḋiᵹ ᵹéuᵹūɣa, nī bía ocṁaɣ ᵹu bṁáiṫ aiɲ: ɣ ᵹioḋ bé ċneiḋeaɣ ᵹūumɣa nī bía ṫaiɲṫ ᵹu bṁáiṫ aiɲ.

4. Aṫá ɣé q ɳ ɟíɲéuñoaḋ a bɟiaᵹnuiɣe Dé.

Oiɲ cṁéo a ḋéiɲ an ɣᵹɲíobṫúiɲ? no ċneiḋ Abṁaháṁ no Dhia, ɣ no mᵹɣaó iɲn nó ina ɟíɲéntaċo.

Aṁail a ḋeiɲ Dáiḃ mą an ᵹcéuona, ᵹuɲob béṁuiᵹṫe an ḋuine ḋa mᵹɣañ Día ɟíɲéntaċo ᵹaɲ oibɲíᵹṫe: aᵹá ɲáḋ,

Iɣ beāṁuiᵹṫe an ɲiṁ aᵹá bɟuil a neiṁɟíɲéuntaċo q na mᵹéiṁ ḋóiḃ, ɣ aᵹá bɟuiliḋ a bṗéiṫuiᵹ aɲ na bɟolaċ.

5. *And*

5. *And sanctified.*

And he put no difference between us and them, after that by faith he had purified their hearts.

But ye are of him in Christ Iesus, who of God is made unto us wisdom, and righteousnes, and sanctification, and redemption.

The fifth

PRINCIPLE.

Q. What are the ordinarie or usual means for obtaining of Faith?

A. Faith cometh onely by the preaching of the Word, and increaseth daily by it: as also by the administration of the Sacraments and Prayer.

1. *Faith cometh onely by the preaching of the Word, and increaseth daily by it.*

But how shall they

5. Agg ap na naomhda.

Agg nj hlpna pé éjhjólugaò ap bjoò lonujñe y jáo, déjr glanta a gcpojòeò lé cpejolm. Acts 15. 9.

Acò ar uáòaran atá jbpe a Njóra Cpjopo, noć atá ap na héunam ó Dhja hujñe, na lgna y na fjozéunhacò, y h náomòaco, y h fuarglaò. 1. Cor. 1. 30.

An cuigeò ponc pnjoñrjpalta.

C. Cpéuo j an tpljglò gnájtać tpe attig an cpeojm.

F. Tjg an cpejojm amájn tpé flnmóragaò bpéjtpe dé, agg méaoujge pé lejjn go laejtamajl, y mq an gcéuona tpé mjnjptpalaćoa h Sacpamejntlò y tpejr an upnagće.

1. Tjg a cpejojm amájn tpé flnmoragaò bpejtpe dé, y meoujgće pé go laojtamujl lejr jjn. Rom. 10. 14, 17.

Acò cjoñar gujórjo

çall

call on him, in whom they have not believed? how ſhall they believe in him, of whom they have not heard? & how ſhall they hear without a Preacher?

Prov. 29. 18. Where there is no viſion, the people decay, but he that keepeth the Law, is bleſſed.

Hoſ. 4. 6. My people are deſtroyed for lack of knowledge: becauſe thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt be no Prieſt to me: and ſeeing thou haſt forgotten the Law of thy God, I will alſo forget thy children.

2. *As alſo by the adminiſtration of the Sacraments.*

Rom. 4. 11. And he received the ſign of Circumciſion, as the ſeal of the righteouſneſs of Faith,

ḟiáo an té naṁ ċreiḋḋaṁ añ? ⁊ cionaṁ ċreiḋṁiḋ ḟiáo añ ꝛa té náċ cuálaoġ tḋéo ṫaiṁiṁ? aġ ꝩ cionaṁ ċluinṁiḋ ḟiáo gan ꝑḋṁ ꝛḋṁmóꝛa do ḋénaṁ?

San áiṫ nać bḟoñ taiṁbḋnaḋ ṫéiṫṫ an ꝑobal do léiġ, acḋ aṫá an té cuinġioṁ an dliġe bḋñaiġṫe.

Aṫá mo ꝑꝑobal millṫe ṫré óioḃáil eólaiṁ: ó deiṫḋ tu éolaṁ, eiṫéoċaḋ miꝛe mą an ccéuona ṫuꝛa, nać bia tú do ꝛaġąṫ ni ꝛa mó agumꝛa: agus ci bꝛioñaṁ gą dḋṁnaio tú dliġḋ do ḋé ꝑéin, dḋṁmóḋa miꝛe mą an ccéaona do clañꝛa.

2. Ar maṁ an cceúona ṫré ṁinisṫṁalaċo na Sacṁameinṫḋ.

Aġ do ġab ré cuiġe an ṫimċellġḋṁṫa, ꝛéla ꝛiṁéntaċa an ċreiḋiṁ do bhí aiġe a négmuiṁ an

which he had when he was uncircumcised, that he should be the Father of all them that believe, not being circumcised; that righteousness might be imputed to them also.

Moreover brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea, *&c.* 1. Cor. 10. 1, &c.

3. *And Prayer.*

For whosoever shall call on the name of the Lord shall be saved. Rom. 10. 13.

The sixth PRINCIPLE.

Q. What is the estate of all men after death?

A. All men shall rise again with their own bodies, to the last judgement; which be-

ing ended, the godly shall possess the kingdom of heaven: but unbelievers and reprobates shall be in hell, tormented with the devil and his angels for ever.

1. *All men shall rise again with their own bodies.*

John 5. 28. Marvel not at this: for the hour shall come in the which all that are in the grave shall hear his voice.

Vers 29. And they shall come forth that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of condemnation.

2. *To the last judgement.*

Eccl. 12. 14. For God will bring every work unto judgement, with every secret thing, whether it be good or evil.

An ṙeṙ͛ó ponc oon
ċṁíoċnúġaò ; oo ġlaḃgo
na oáoine bḟuiġċe ṙeal͛ na ṗioġaċo nęṁ͛a ;
aċo bíġo na oáoine oí-
ċṁęoṫe, ꝯ na oáoine éi-
oḟ͛ḃṫa ā niṙṙioñ oá ccéa-
ṙaò aġ an oiáḃal, ꝯ aiġ
añ Anġlıḃ go ṁoṙṁúioe.

1. Eiṁeóġaò na huile oa-
óine aṗiṙ ioñ na ccoll-
luñ ṕéin.

Na bíoò iongnaò a-
guiḃ an ṙo: oíṁ tiocṙġò
an uáiṁ an a gcluṅṙio an
mḋéio ava añ ṙna tumbu-
óiḃ a ġuéṙan:

Agꝯ ṗaċġo amaċ an
oṁ͛m oo ṁíne oeáġġnio-
maṁa gu heiṙéiṁġe na
bęṫaò: ꝯ an oṁ͛m úo oꝯ
ṁíne oiocġnioṁḋa gu
heiṙéiṁġe na oamanta.

2. Oo ċum an bṁeiṫaṁ-
nuiṙ ol͛ġanuiò.

Oíṁ oo bęṙaò Oia an
uile obuṁ, agꝯ an uile ni
ṙecṙéioḟ͛ċ ċum bṁęṫ͛ṁ-
nuiṙ, má olc, no má maṫ é

But

But I say unto you, that every idle word that men shall speak, they shall give an account thereof at the day of judgement. Matt. 12. 36.

Acó a ḃeiṫeam ṗiḃ gu ṫoiḃṙigeo na ḋáoine cúnṫaṙ úaṫa lá an ḃṙeiṫeaṁnuiṙ q ṙon gaċ aóinḃṙeiṫṙi oiṁaóinṙge dá lġbéoṁaio ṙíao.

3. *Which being ended, the godly,* &c.

And delivered just *Lot*, vexed with the unclean conversation of the wicked. 2. Pet. 2. 7

3. Aṙ ná ċṙioċnúġaḋ, na ḋaóine bṫṁ á;ġṫe• ɣc.

Agus oo ṙaoṙ ré Lot an ṡiṙéunaċ oo ṫuiṙṙiġṫó ré cóiṁḃioṙṙáio ṇeṁḃlaiṁ na noáoiṁeó ṇeṁḋáġa.

And the Lord said unto him, Go through the midst of the citie, even through the midst of Ierusalem, and set a mark upon the foreheads of them that mourn, and crie out for all the abominations that be done in the midst thereof. Ezek. 9. 4

Agᵹ aoubạt ā tiġeṁna ṁiṙ, imġe tṙiṫ láṁ na caiṫṙeċ, ċóon tṙiṫ láṁ Ieṁuṙalém, ɣ cuiṁ cōaṁṫa aṁ éaḋan gaċ oṁuiṁgé ataá ag aoioṁġna cuṁġġ ɣ ġola q ṙon na nolc ataá q ɣ noeṁġnaṁ ioṁ a láṁ.

4. Shall possess the kingdom of God.

Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit Matth. 25 31.

4. Gṫabġo ṙealḃ na ṁíoġ aċo ṇeṁḋa.

An ṁṁ a déṁa an ṁí ṁiṙ an luċo úo bíag aṁ a láiṁ ḋeiṙ, tiġiḋ a ḋáoine bṫṁnuiġṫe maṫaiṁa, gabuiḋ ċuġaiḃ oiġṁeċo ɣ ṁioġa-

ye the kingdom prepared for you from the beginning of the world

5. *But unbelievers and reprobates shall be in hell, tormented with the devil and his angels.*

Vers 41. Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, which is prepared for the devil and his angels.

THe Scriptures for the proof were onely quoted by the Author, to move thee to search them: the words themselves I have expressed at the earnest request of many, that thou mayest more easily learn them: If yet thou wilt be ignorant, thy malice is evident: if thou gainest knowledge, give God the glory in doing his will.

Thine T. S.

ċoa a tá q na hullmúġaò ðáoiḃ o ċoṫaċā ooṁuiṅ.

5. Acho bíaiḋ na ðaoine ðíchṗeðċe, aṫg na ðáoine ġoeṗbċa añ iṙṙiṅ oá ġcéṙaò aṫg an ðíabul, ꝛ aṫg ā anġliḃ.

Añ ṙiṅ a ðéṙa ṙé mą an ġcéona ṗé luċo na láiṁeclí, a ðáoine mallużċe, imṫíoṫó úṁm añ ṙa teiṁió ṙíoṙuiṁíoe, atá q na hullmużṫo ðon ðíabal ꝛ oá anġliḃ.

Oo ṙiñe an túoq coṫáiṙion añáiṁ q na Scṙiṗtúiṙíoe bíṁaṙ ṙiṙ añ ðeṗba, oo ċum go nġlúiṙṙe ṙé tú ċum accuqtuġċe: oo ċuiṙ miṙe ṙíoṙ go huiliḋe na bṙiaċṙa ṙéin tṙé aċcuinġe ðíṫċéllaiġ ḋōaṫ nuáoine; ioñaṙ go ma huṙa léṫ a bṙoġlum: ma bíoñ tú ṙóṙ taṙ aċíoñ ro ābṙiṙoṙaċ, ṙoillṡiġċe ṙé oo ðṙoch mḗin; ma gnóuiġṁ tú ȼolaṙ, taḃą glóiṙ oo Ohía, ṫṙe n ċoil oo ṫéanaṁ. T.S.

THE EXPOSITION of The PRINCIPLES.

The 1. PRINCIPLE expounded.

Queſtion.

WHat is GOD?

A. GOD is a * *Spirit*, or ſpirituall ſubſtance, moſt wiſe, moſt holy, eternal, infinite.

Q. How do you perſwade your ſelf that there is ſuch a God?

A. Beſides the teſtimonie of Scripture, plain reaſon will ſhew it.

Q. What is one reaſon?

A. When I conſider *the wonderfull frame of the world, me thinks ſuch ſilly creatures that

Mínjuġhaoh

ar na ré

Poncuḃ Pṙiñṙṙalta.

An 1. Punc Pṙiṅṙṙalta i ar ná mínjuġaó.

Ceiſd.

Cíod é an ní Dia?

F. Ar é Dia 1.

* Spioṙad, nó rubṙtġnd ṙṙioṙaóalta, nó ęġnġċe, ṅo ṅoṁċa, ṙṙoṙuṗe, ꝛ ní'm cuiṁṙe. * John 4. 24.

C. Cionaṙ atá ṙíoṙ aġad go bṙúil a leiṫéide ṙin do Dhia añ?

F. Taob a muiġ oṙiaġnuiṙṙan Scṙiṙtúiṙ ṙoillṙiġe ṁéaṙún nattúṙṙġa é.

C. Táṙbeann aón ṁéaṙún aṁaṁ?

F. Anúaḋ aṁeaṙuim cṁuċuġaó * jónganṫaċ ā doṁuin, ré aṙṙlim naċ ḋ bṙéiṙim dona cṁéatuiṙṙiḃ * Rom. 1. 20. Acts 17. 24.

be in it, could never make it; neither could it make it self: & therefore besids all these, the maker of it must needs be God. Even as when a man comes into a strange countrey, and sees fair and sumptuous buildings, and yet finds no living creatures there besides birds and beasts, he will not imagin that either birds or beasts reared those buildings, but he presently conceives, that some men either are, or have been there.

Q. What other reasons have you?

* Rom. 2. 15. Gen. 3. 8, 9, 10. and 42. 21.

A. * A man that commits any sin, as murther, fornication, adulterie, blasphemie, &c. albeit he doth so conceal the matter, that no man living know of it, yet oftentimes he

ȝmpliȯe, ruázṁacaȯ a tá ioṁ aȯéanaṁ, aguṁ náṁ bhṁéiomṁ don oṁan é ṁéin do ȯéanaṁ; ⁊ ar an áobą ȝin tar accioṁ ro uile, ar éigin gur ab é oia do ȝiṁe é. Aṁuil ir do ċiocṁlóȯ ouine ȝo tiṁ comúiġċe, ⁊ do ċiṁlóȯ ré roiṁgne áluiṁ, ⁊ oibre bṁéaġaȯ, ⁊ nac ṁáġan aon ċṁéatúṁ béo ioṁta acu énlaċe no bíȯ aȯąġ, ní ṁíṁlóȯ ré gur ab énlaiċe nó bíȯaȯaiġ do ċóġ ⁊ roiṁgneiċe ȝin acu dó tuiġlóȯ ré ą ball go bṁuil, nó go maiȯ dáoine éigin ioṁta.

C. Ciod é an méaṁun eile atá agad?

F. * Cia bé nċ do ní ṁlcaȯ ą bi, mą atá dúnmąȯaȯ, aȯaltṁándaṁ, ṁṁiomaċaṁ, cṁnt aranóṁaċ, &c. biaȯ go gceilṁlóȯ ré an táobą, (ioṁaṁ ⁊nċ bia ȝiom ag duine béo) giȯeaȯ ar muinc biom hath

hath a griping in his conſcience, and feels the very flaſhing of hell fire; which is a ſtrong reaſon to ſhew that there is a God, before whoſe judgement-ſeat he muſt anſwer for his fact.

2. How many Gods are there?

A. No * more but one. * 1. Cor. 8. 6.

2. How do you conceive this one God in your mind?

A. Not * by framing any image of him in my mind (as ignorant foalks do, that think him to be an old Man ſitting in heaven) but I conceive him by his properties and works. * Deut. 4. 16. Amos 4. 13.

2. What be his chief properties?

A. Firſt he is * *moſt wiſe*, underſtanding all things aright, & knowing the reaſon of them. * Job 12. 3.

Se-

* Isa. 6. 3. Exod. 20. 5, 6. Secondly, he is * *most holy*, which appeareth in that he is *most just*, and *mercifull* unto his creatures. Thirdly, he

* Isa. 41. 4. is * *eternal*, without either beginning or end of days. Lastly, he is

* Psalm 139. all. * *infinite*, both because he is present in all places, and because he is of power sufficient to do whatsoever he

* Job. 9. 4 Deut. 10. 17. * *will*.

2. What be the works of God?

* Jer. 10. 12. Psalm 33 9. *A.* * The creation of the world, and of every thing therein, and the preservation of them being created, by his *special providence*.

2. how do you know that God governeth every particular thing in the world by his *special providence?*

* Matth. 10. 30. Prov. 16. 33. *A.* To omit the * Scriptures, I see it by experience: * Meat,

An ceud ponc don

ré no *naomḋa mą ar follar, ioñar go bruil ré no comṫumh, ꝛ tṫócuiṙleć dá ċṫéadtuiṙleab ṙéin. An tṙeṙ céim, ata ré *ṙiozṁáide gan toṙach, na deiṙleó an aláeṫeab. Ṙá ḋéoiḋ, ata ré *nṁćuiṁiṙṙe, ą an áoḃą mąaon go bruil ré do láṫuiṙ ioñ ṙa nuile ait, ꝛ go bruil aḋóćuiñ cuṁaćoa aiṙe, cí bé ą bíṫ ni *tuiṙéomaṙ ré do ḋéanaṁ.

C. Cíod ṙao oibṙiġṫe dé?

F. * Cṁuṫuġaḋ an domḃuiṁ, ꝛ an nile ni ḋa bruil ioñ, ꝛ accoiṁéad tan éiṙ acéṁuṫaiġṫeó tré ꝛ ċianṙaoḋąc ṙṙeiṙṙalta.

C. Cíoñaṙ ata ṙíoṙ agad go ṙiaġlan Dia an uile ni ą leiṫ ṙan doman tṙe na ċianṙaoḋaṁċ ṙṙeiṙṙalta?

F. Ag cuṙ *Scṙiṙtúiṙ doleṫtáoiḃ do ċim tré gnáṙ náṁ bṙéiḋṁ do drink,

drink, and clothing, being void of heat and life, could not preserve the life of man, unless there were a *special providence* of God to give virtue unto them.

Q. How is this one God distinguished?

A. Into the *Father*, which begetteth the Son: into the *Son*, who is begotten of the Father: into the *Holy Ghost*, who proceedeth from the Father and the Son.

The second PRINCIPLE. *Expounded.*

2. LEt us now come to our selves, and first tell me what the natural estate of man is?

A. Every man is by nature * *dead* in sin, as a loathsom carrion, or as a dead corps lying rotting

* Bíaḋ, do ór, ⁊ déuoaḋ joñ naċ bṫuil teaṡ, ná anam, bḟa an duine do ċoiméud, mą a mbḥíath cianṁaṫaċ ṙeṗṗalta ó Dhía bṫíġ do thabáṫ dáíb. *Lev. 26. 26. Matth. 4. 4.

C. Cíoñaṁ atá ā taóin Dia ro ą ṫ ḟoṁóḋlúġaḋ ſ. Aṫṫṁ bṗḟṁonuíb, ran* Aṫą do ġen ā Mac; ran Mac do ġenḟó ón Aṫą; ran * Spíoṙad naoṁ, do ṫíġ ó Naṫą ⁊ ó an Mac. * 1. John 5. 7. Matth. 3. 16, 17. *John 15. 26.

An dara Punc Príṁṗalta ą ná míṁuġaḋ.

C. ANoíṙ tíġ mío ċuġaṁ ṙą, aġ ṡ an ṫúṙ, íṁṙ dam, cṡéd í ṙṫṫḋo náṫṫúṁġa an duine?

ſ. Atá an uile duine ó náṫṫúṁ * mąḃ a bṗḟcaḋ, mą beiṫ ṙṁíonach déíṙoíonaċ, no cuiṁṗ a- * Eph. 2. 1. 1. Tim. 5. 6.

ting and ſtinking in the grave, having in him the ſeed of all ſins.

2. What is ſin?

* 1. John 3. 4. Rom. 7. 7 Gal. 3. 10

A. Any * breach of the Law of God, if it be no more but the leaſt want of that which the Law requireth.

2. How many ſorts of ſins be there?

* Iſa. 48. 8. Pſalm 51 5.

A. Sin is * either the corruption of nature, or any evil actions that proceed of it, as fruits thereof.

2. In whom is the corruption of nature?

* Rom. 3. 10.

A. In all men, * none excepted.

2. In what part of man is it?

* Gen. 6. 5. 1 Theſſ. 5. 23.

A. In every * part both of body and ſoul, like as a leptoſie that runneth from the crown of the head, to the ſole of the foot.

An dara punc don

lobḟaó, ꝛ abṙéunaó ran uoṁ, roṁar go bṙuil ſiol an uile ṗecuiṁ ioṁ.

C. Cioo é an nj é an ṗecaó?

Ḟ. An*ulé bṙiṫeó oliġe Dé, bíoḃ nac bia ré áco ran ceéjm ar luġa dá ttuġaṁ an oliġe rá deaṗ.

C. Cia méud ṙóṁ [illegible] ecaṫa aṁ?

[illegible] ecoq oiob 1.* an [illegible] ṁillíġeṫ an rá[illegible] ṗroc ġnjomqca oiġ uaiḃe, muṁ comaó q.

Cia ioṁ abṙuil tṙuqllegan naṫaiṁ?

Ḟ. Ioṁ ṙa huile dáojne, ġan uiṫġiomoa qaóṁ nó

C. Cioo ſan cuo don ouine ioṁ a bṙuil an ṫṙúallgó ṁn?

Ḟ. Ioṁ ṙa nuile * cuio maṁaon don coṁp ꝛ don anam accoṁallaco né lubṙa a ṙáṫ. ó mullaiġ a cṁ go boṁ na coiṙe.

2. Shew

2. Shew me how every part of man is corrupted with sin?

A. First, in the *mind there is nothing but ignorance and blindnes concerning heavenly matters. Secondly, *the conscience is defiled, being always either benummed with sin, or else turmoiled with inward accusations and terrors. Thirdly, * the will of man onely willeth and lusteth after evil. Fourthly, the *affections of the heart, as love, joy, hope, desire, &c. are moved and stirred to that which is evil to embrace it: and they are never stirred into that which is good, unless it be to eschew it. Lastly, the members of the bodie are the instruments and tools of the mind for the execution of sin.

C. Tabhéain damh Cion is atá ann uile cuid don duine ó na dhuailtéo tré peacadh? *1. Cor 2 14. Rom. 8. 5.

F. Ata, ni fuil ion fan * intinn, acht amhlaidh soillse, agus tuigsi ann. * Tit. 1. 15. Eph. 4. 18, 19. Isa. 57. 20.

An conscias falach ionas go bfuil do gnath gan mothughadh an tré fa bpeacadh, nó ata fé búgadh agus teinn. * Phil. 2. 13. Job 15. 16.

An tres uadh, leanas * toil an duine do gnath, agus bi misneach ann. *Gal. 5. 24.

An 4. uadh, atá * mianguis an chroidhe ma ata gradh, gaothar, dóchas, dúil, &c. aglúaracd, agus abhorduighedh cum an uilc do déanamh; agus ni bhortuighedh acht cóidhce cum én ni a róghnamh, acht cum applicantas faidéidh, atá * bodil a cuirp agus a nazam agus a nosmuis ag a intinn cu an peacadh do cur agnidh. * Rom. 6. 19.

Q. What be those evil actions that are the fruits of this corruption?

* Gen.6.5. *A.* Evil, * thoughts in the mind, which come either by a mans own conceiving, or by suggestion of the devil:

*John 13 2. Acts 5.3. *evil motions and lusts stirring in the heart, and from these arise evil words and deeds when any occasion is given.

Q. How cometh it to pass, that all men are thus defiled with sin?

*Rom.5.12,18,19. Gen.3.6. *A.* By * *Adams* infidelitie and disobedience, in eating the forbidden fruit: even as we see great personages by treason do not onely hurt themselves, but also stain their bloud, and disgrace their posteritie.

Q. What hurt comes to man by his sin?

Gal.3. *A.* * He is continu-

An dapa þunc don

C. Cpéud jad na dtoċ gnjomħaċa úd atá ŋ ttopaid q an ttpuġllċó po?

F. Oþoċ *rmuaintiġte jon ran inntinn, to tig eċtoq ójob tpé rmuaitiġiġ an duine féin, no cuimoċ á oibeal páoiroþoċ *glúaiṙaċu, aġ mjangujṙ aġ gpiġe ran ccpoiṙe: ŋ ar ard ro éiṙġiġ þoċ bjaċta aġ þoċgnjomħaċa anuġ ġebtiġ áobq q bit.

C. Cjonad do tig inn, go bruil ŋ huile óaoṙe mq ro q ŋ ṙalċad tpé ṙeċaid?

F. Tpé mjċpeoiṁ, ŋ aṙumlaċo *Adaim, ag jée an tozaid do tojrmiġtiġ; amuil ar do ċimjo daoine oṙóġċiġ; nad gopcuiġtiġ jad féin amáin anuġ do njo tpéar, acu mq an ccéadna go ttpúgllijġen jad abruil, ŋ go maṙlúiġtiġ jad aṙjoċo.

C. Cjod é an tolc tig ċum á duine tpé ŋ ṙeċaid?

F. * Atá ré do gnáth

ally

ally ſubject to the curſs of God in this life time, in the end of his life, and after this life.

Q. What is the curſs of God in this life?

A. In the * bodie, diſeaſes, aches, pains: in the ſoul, blindneſs, hardneſs of heart, horror of conſcience: in goods, hinderances & loſſes: in name, ignominie and reproch: Laſtly, in the whole man, *bondage* under Satan the prince of darkneſs.

Q. What manner of bondage is this?

A. This * *bondage* is when a man is the ſlave of the devil, and hath him to reign in his heart as his God.

Q. How may a man know whether Satan be his god or not?

A. He may know by this: if he give obedi-

ráoi mallacaó Dé a ſéó abéta, ꝛ a noeiréó abéta, ꝛ tar éir na béta ro.

C. Créuo é mallacaó Dé ion ran mbeaca ro?

F. Ion ran * ſcoiri, ſéláinte, ſtoiltéaó, pianaó: ion ra nanam, oille, cuirſeoibe uaibar conſáir; ion ran maoin, toimſeſ dula-muga: ionran cclú, tacuirne, imeiſgeaó: ra déoió, ionſa duine uile, dáoirſe ráoi Sátan preioñſa an doiceaduir. * Deut. 28.21, 22,27. 65,66, 67.

C. Cioo é moó na dáoirſe ro?

F. Ar ii an * dáoirſe ro, a núa bior duine na ſéipbróganduibe, ag an diabal, ꝛ do béir dó ſia-gluaiſeaó ion acroibe, ma a Dhia. * Heb.2. 14. Eph. 2.2. 2. Cor.4. 4. Luke 11. 21.

C. Cionar biar ſior ag an duine an é Satan a Dhia, nó nac é?

F. Biaó ſior aige ma ro; má beir ré umlacó

ence to him in his heart, and expreſs it in his converſation.

2. And how ſhall a man perceive this obedience?

* John 8. 44. 1. John 2. 8.

A. If he * take delight in the evil *motions* that Satan puts in his heart, and do fulfil the *luſts* of the devil.

2. What is the curſs due to man in the end of this life?

* Rom. 5. 12.

A. * Death, which is the ſeparation of bodie and ſoul.

2. What is the curſs after this life?

* Gal. 3. 10. Rom. 3. 19. and 6. 23 Matt. 25. 41. 46.

A. * Eternal damnation in hell fire, whereof every man is guiltie, and is in as great danger of it, as the Traytor apprehended is in danger of hanging, drawing, and quartering.

dó ion acmoide, ⁊ ſin droillſiúgad ion acombſiaſtud.

C. Cionnar bſeicnócar an duine an umlacd ro?

F. Má bion * dúil aig an duine ion ſná dtroch ghlúaracdaib cuiſiod an diabal ion a cſoiride, ⁊ má chomlionann ré aimſianuib an diabuil.

C. Cſeud é an mallacad do tuill an duine a noeiſicd na bſeara?

F. * Bás, gurab é ſgaradh an tanam ſiſ an gcorp.

C. Cſod é an mallacad tar éis na bſeda ro.

F. * Damnúgad ſiorduide atcine iſiſin, do tuill an uile duine, ⁊ atá ion no do món do báogal eghmáil inte, aig bſiod an tréitſiúnac angad acmocduig, aig a tarſiuinge ó céile ⁊ cſeſiúnnad, anúd a beſiteq d.

The third
PRINCIPLE
Expounded.

2. IF damnation be the reward of sin, then is a man, of all creatures, most miserable. A dog or a toad, when they die, all their miserie is ended: but when a man dieth, there is the beginning of his woe?

A. It were so indeed, if there were no means of deliverance: but God hath shewed his mercie in giving a *Saviour* to mankind.

2. How is the Saviour called?

A. * Iesus Christ.

2. What is Iesus Christ?

A. The *eternal Son of God, made man in all things, even* in his

An tpeap Punc Pmnjpalta ap na mjnjúgaó.

C. Map bpeit óamáta ap luagujohteo oon pleaó, nj puil cpéacúp q bjt óáp mó ojol tpúgóe na an oujne. Ojp an úq oo geib maonaó, no tóava bár czjocnujgtep a naimgq ujleg acó an tan oo geib an oujne bár ap añ rojn toruigtp aimgq?

F. Oo bá rjóp jn go ojmjn, mq mbjaó rljgéjó eile né na ráopaó. Aco oo táipbéajn Oja agnáraó ag tabáit rlánujgteojn oon cineóaona.

C. Cjoñar anmnjgteq an rlánújgteojn ro?

F. * Jóra Cpiorо. *Matt. 1. 21.

C. Cjoo é Jora Cpiorо? * Heb. 1. 2. and 2. 16. John 1. 14. * Heb. 4. 15. and 5. 7.

F. * Mac jjozpujóe Oé, ra noéapnaó oujne joñ rna huile gnéjeib, joñar joñ a *écczuar péjn

infirmities like other men, ſave onely in ſin.

Q. How was he made man void of ſin?

* Mar. 1. 18. *A.* He was * conceived in the womb of a *Virgin*, and *ſanctified* by the Holy Ghoſt at his conception.

Q. Why muſt our Saviour be both God and man?

* 1. Tim. 2. 5, 6. *A.* He * muſt be a man, becauſe man had ſinned, and therefore a man muſt die for ſin, to appeaſe Gods wrath: he muſt be God, to ſuſtain and uphold the manhood, to overcome and vanquiſh death.

* Iſa. 61. 1, &c. Luke 4. 18. and 1. 33. Deut. 18. 15, 18. Pſal. 110 1, 2. *Q.* What be the offices of Chriſt to make him an all-ſufficient Saviour?

A. * He is a Prieſt, a Prophet, a King.

An tṡeṡr ṗunc von

gu ṁáṡb ṙé accoṙaṁlaċo lé váonṁṡ éṡle, aċo aṁáṁn abṗṙċaṡ.

C. Cṡoñaṙ oo ṁṁñṙṡ ounne ṡeṡṫ ṡoñ naċ ṁáṡ ṗṙċaṡ?

F. Oo * ṡeṁṙṡ é amḃṙóṁñ ɣ hóṁṡe, ɣ oo náoṁṡa é tṁé ran ṙṗṡonao naoṁn anaṁ aṡeṁṙṡṁnaṡ.

C. Cṁéuo ṙá ą béṁṡn oą ṙlánuṁṡṫéonṁ beṡṫ na Oḃṁ, aṡ9 na ounne?

F. Ar * éṁṡn oó beṡṫ na ounne, ą an áoḃą ṡuṁ ounne oo ṁṁñṙṡ an ṗṙċaṡ, ɣ oá ṁéṁṁ ṁn ar éṁṡn oo ounne báṙ oṙáṡ9l ą ron an ṗṙċaṡ, oo ċṁunaṡaṡ ṙeṁṁge Oé. Ar eṁṡn oó beṡṫ ɣ Oṁa, aṡ conṡṁáṁl ṙúar na oaonacoa, ɣ búa, ṡ oo ḃṁeṡṫ ą an mbáṙ.

C. Cṁéuo ṁao oṙṡṁṡ Chṁṁoṙo po ṁ ṡeṡṫ beṡṫ na ṙlánaṁṡṫeonṁ ṁó ċumaṙaċ?

F. Aṫá ṙé na * Shaṡąṫ, na Fhaṁṡ, ɣ na Rṁṡ.

Q. Why

Q. Why is he a Priest?

A. To work the means of salvation in the behalf of mankind.

Q. How doth he work the means of Salvation?

A. * First, by making *satisfaction* to his Father for the sin of man. Secondly, by making *intercession.*

Q. How doth he make Satisfaction?

A. By two means: and the first is by offering a *sacrifice.*

Q. What is this Sacrifice?

A. * Christ himself as he is man, consisting of bodie and soul.

Q. What is the* Altar?

A. Christ, as he is God, is the *Altar* on which he sacrificed himself.

Q. Who was the Priest?

An tṡéṡ punc von

C. Cṡéuv fá bṡuil ré na Shagapt?

F. Chum go nojbṡéogaḋ ré slígḟe na slánugṫe ą ron an cineóáona.

C. Cjoñar ojbṡígṡeṡ ré slígeó na slánugṫe.

F. An céuv uą, * ag déanaḿ ṡéjtjg lé na ajṫjr ą ron ṡlcaḋ an vujne. Agṡṡ ag déanaḿ ṡoągujve.

*Matth. 20.28. Hebr. 7. 25.26. Rom. 8. 34.

C. Cjoñar vo nj ré an ṡéjtṡc.

F. Ar óá ṁoḋ: y ar é an céuv ṁoḋ, tré joḋbąt vo ṡoṁájlaḋ.

C. Cṡéuv j an joḋbąt?

F. * Cṡjoṙt ṡéjn, joñar mą atá ré na ḋune déunta vo cozp, y vaná.

* Isa. 53. 10.

C. Cṡéuv j an * Altójn?

F. Cṡjoṙt ṡéjn an Altójn, vo ṡéjn mą atá ré na Dhja, ą ą joḋbąt ré é ṡéjn.

* Apoc. 8. 3. Heb. 13. 10.

C. Cja bj na ṡagapt?

* Heb. 5. 5, 6.

A. None * but Chriſt, and that as he is both God and man.

Q. How oft did he ſacrifice himſelf?

A. Never but *Hebr. 9. 28. *once.

Q. What death did he ſuffer, when he ſacrificed himſelf.

A. A death upon the Croſs, peculiar to him alone: for * beſides the ſeparation of ſoul and bodie, he felt alſo the *pangs of hell*, in that the whole wrath of God, due to the ſin of man, was poured forth upon him. *Iſa. 53. 5 John 12. 27. Luke 22. 44.

Q. What profit cometh by his ſacrifice?

A. Gods * wrath is appeaſed by it. *Heb 9. 26.

Q. Could the ſufferings of Chriſt, which were but a ſhort time, countervail everlaſting

An tṗeṛ punc von

Ḟ. Nj ṗgb áon nęch *aċo Cṁíoṛo ṕéjn, aʒ9 joñaṛ ʃjn mą atá ṛé na Ohja, ч na ȯujne.

C. Cja ṁéuo uą̇ vo ḟonáil ṛé é ṕéjn?

Ḟ. Nj ȯé ṛnuiʒ apṛaṁ aċo aon * uą̇ aṁáin.

C. Cṁéuo é an báṛ ọḟuiljnʒ ṛé, an uą̇ ojobṛujȯ ṛé é ṕéjn?

Ḟ. *Báṛ* ą an ccṁoiṛ ájṛiʒ̇e ą leṫ ȯó ṕéjn aṁáin; ójṛ leaṫ amuiʒ vo ṛʒą̇aṁuin ā ċujṛṛ ṛiṛ an anam, oo ṁoċuiʒ ṛé mą an ccéaona pjanaȯ jṛṛiñ, joñaṛ ʒuṛ voiṛtṛȯ ṕ'ṛʒ Ohé ujle ą̇ ʃjn, vo ċujll ṕ'caȯ an oujne.

C. Cṁéuo j an tą̇be vo ċiʒ tṁé na joobą̇t ʃjn?

Ḟ. *Ata* * ṕeṛʒ Dé ą na cjunúʒaȯ tṁíj.

C. Aṛ bṕéjoṛṛ lé páiṛ Chṁíoṛo náṛ ṁą̇ aċo ą ṕ'ó tamuṛll qȯʒeṛṛ, an oamnúʒaȯ ʃóṛṛuṛóe vo

damna-

damnation, and so appease Gods wrath?

A. Yea: for seeing Christ suffered * God suffered, though not his Godhead: and that is more than if all men in the world had suffered for ever.

Q. Now tell me the other means of *satisfaction?*

A. It is the perfect *fulfilling of the Law.*

Q. How did he fulfil the Law?

A. By his *perfect righteousness*, which consists of two parts: the first, the * *integritie* and *pureness* of his human nature: the other, his * *obedience* in performing all that the Law requireth.

Q. You have shewed how Christ doth make *satisfaction*, tell me likewise how doth he make *intercession?*

Chriſtian Chriſtaiteuḋe 51

ċuiṫiuġaḋ, ⁊ ſḟṡ Ohé ḋo cláonaḋ?

Ḟ. Do béiṁiḋ, ḋo baiṫeaṁ ġun ḟuiling Criṁiṫ, * Acts 20. 28. oṫuiling * Ḋia, cia náṁ ḟuiling ſé ioña ḋiaġaḋ: 2. Cor. 5. 15. aġ ar mó aḃṁiṁ iṁ ná ḋá bṫuiliṁgiṁ aḃṫuil ą ā ſaoġal go ſiorṁuiḋe.

C. Anoiṁ iṁiṁ ḋaṁ an mooh ele an péiṫiṁ?

Ḟ. Caḋon comḋionaḋ ā ṁéiḋe go ḋiongmálṫa.

C. Cioñaṁ ḋo ċomḋion ſeiṁ an oliġéiḋ?

Ḟ. Tié na ṡiṫéunaḋo iomláin, aṫá ą ná gné: ā céud gne. 1. * iöṡláinéaḋo ⁊ glaine anaṫúiṁ ḋaona: an ḋaṁa gné, a * umlaḋ acomḋionaḋ gaċ ní jaṫaṁ an oliġeaḋ. * 1. Cor. 1 30. Rom. 3. 25. 2. Cor. 5. 21. * Rom. 5. 19. Rom. 4 5.

C. Diṁiṁ tú ḋaṁ cioñaṁ ḋo ní Criṁiṫ an péiṫeiṁ iṁiṁ ḋaṁ mą an ccéaona cioñaṁ ḋo ní ſé an ġoiṁ ġúiḋe?

A. He alone doth
*Rom. 8. 34. 1. Pet. 2. 5. continually * appear before his Father in heaven, making the faithfull and all their prayers acceptable unto him, by applying of the merits of his own perfect *satisfaction* to them.

Q. Why is Christ a Prophet?

*John 6. 45. Matth. 3. 17. *A.* To * *reveal* unto his Church, the way and means of Salvation: and this he doth outwardly by the ministerie of his Word, and inwardly by the teaching of the Holy Spirit.

Q. Why is he also a King?

*Isa. 9. 7. *A.* That * he might *bountifully bestow* upon us, and *convey* unto us all the foresaid means of salvation.

Q. How doth he shew himself to be a King?

An tṗeṗ ṗunc con

Ṡ. Dí ré ainnḋáin oo ġnáċ *abṙiaġnuṙe *a Aṫġ* abṙlġṫéṁnaṙ, aġ déanṁ ṅ ozuinge déaġċṗeṗóiṫe, ⁊ *a nuzṗinġṫe ṗle tṗiṫṁaċ óó, aġ tṗiṗuing luiaġhiohṫchu *a ṗéiṫiġ* iomláin ṗéin ċuca.

C. Cṗéuo ṗá bṙuil Cṗioṗo na ṗáiġ?

Ṡ. *Oṗoillṡiuġaḋ óá ęgluiṙ ṗéin ṙliġe, ⁊ moo an tṙlánuiġṫe: ⁊ oo ni ṙé ro go ṗoiṗmṫllaċ tṙé ṁinisṫṙálaċoa abṗéiṫṗe ṗéin, ⁊ go ṗoluġṫṫċ tṗé theagaṙg *a Spioṙgoe naoṁóa.

C. Cṗéuo ṗá abṙuḷ ré na Ríġ mą an ccéuona?

Ṡ. Chum go *mbiuñṗṫó ré oṁuiñ go ḷiom-ṁuṗ, ⁊ ċum go ttiobzaó ré ċugainn na ṙliġeo úo ule na ṙlánaiġṫe.

C. Cioñaṙ ṗoillṡiġṫṙ ré é ṗéin oo bheiṫh na Ríġ?

A. In

A. In * that being *dead* and *buried*, he *rose from the grave*, quickened his dead bodie, *ascended* into heaven, and now *sitteth at the right hand* of his Father with full power and glory in heaven.

Q. How else?

A. In * that he doth continually inspire and direct his servants by the divine power of his holy Spirit, according to his holy Word.

Q. But to whom will this blessed King communicate all these means of Salvation?

A. He * offereth them to many, & they are *sufficient* to save all mankind: but all shall not be saved thereby, because by faith they will not receive them.

F. Joñar a bheth * marb, agy ájdlacló gur gdéongad ré a corp marb, do cuaid ré ruár a neim, agy atá ré anoir y ruide a dey Aca a mór cumacda, y a nglóir a. bflaitímnar. *Act. 10. 4. Eph. 4.8. Acts 1.9.

C. Cred é ã modalle?

F. Joñar go lsonañ * ré do gnáth, agur go treóirgeóirñ ré a seanfógantaighid tré cumacda Diadha arrisuide náomhta do réir a náomhréitire. *Isa.9.7. & 30.21.

C. Acó cia leir a brátead an Rígh bheóthadh no á rlígeód do uile an trlánaigthe?

F. * Tuigeód ré iad do mórán, y ar léor iad do cum an cineádona uile do rlánúgad; giodó ní rláineódh an uile thíoda, a anáidh nách gabañ iad tré cheol'm. *Matth. 20.16. John 1. 11. 1.John 2. 2.

The fourth PRINCIPLE. *Expounded.*

2. VVHAT is Faith?

* John 1. 11. and 6. 35. Gal. 3. 7. Col. 2. 12

A. Faith is a * wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits unto himself.

2. How doth a man apply Christ unto himself, seeing we are on earth, and Christ in heaven?

* 2. Cor. 1. 20, 22. Rom. 8. 19.

A. This * applying is done by *assurance*; when a man is verily perswaded by the holy Spirit, of Gods favour toward himself *particularly*, and of the forgiveness of his own sins.

2. How doth God bring men truly to believe in Christ?

* 2. Cor. 3. 5. Acts 16. 14.

A. First he prepareth their hearts that they might be capable of

An cléṁaṁaḋ pūc von

An ceṫṁaḋ Punc Pṗiñ-ḟṗalta ᵹ ná mḟ-níuᵹaḋ.

C. CIOD é an cṗeᵹoṁh?

F. Ar é an cṗeᵹoᵹṁ-ᵹṗara ionᵹantaċ Dé, tré a nᵹabaṁ, ᵹ a ttabṗaṁ á ouine Cṗiorт aᵹ a uile tṡoólᵹée éuiᵹe féin.

C. Cionaṁ do ᵹabaṁ an ouine Cṗiorт éuiᵹe féin do bṗiᵹ ᵹo bṗuilmio ᵹ an talṁuin, ᵹ Cṗiorт a bṗlᵹtiṁnaṁ?

F. *Ṫabéᵹ é tré ólṁaḋ, an uᵹ bíoṁ an ouine nó ólṁnéċ tré ṁan Spioṁᵹo naoṁ, ᵹo bṗuil ᵹṗára dé mᵹlle ṁiṁ féin fóléṫ, aᵹus ᵹ mᵹéiṁéᵹṁ a ṡéċuiḋ féin.

C. Cionaṁ do béṁ Oia ra daoine éum cṗeᵹoṁ accṗiorтt ᵹo fṗiṁñéċ?

F. Ar tuúṁ ullṁuiᵹe é accṗioróló éum ᵹo mbéiṁ ᵹṗée éum an Faith.

Faith, and then he worketh Faith in them.

2. How doth God prepare mens hearts?

A. * By bruising them, as if one would break an hard ſtone to powder: and this is done by *humbling* them.

2. How doth God humble a man?

A. By working in him a ſight of his ſins, and a ſorrow for them.

2. How is the ſight of ſin wrought?

A. By the * moral Law: the ſum whereof is the Ten Commandments.

2. What ſins may I find in my ſelf by them?

A. Ten.

2. What is the firſt?

A. * To make ſomething thy god, that

ċṙeọiṁ oo ġabʻíl, ɣ añ ſſn oıbṗíġẹ̀ọ ré an cṙeıoṁ joñta.

C. Cıoñaṙ ullṁuíġ'ṙ Oıa cṙoıóṙò na noáoıne?

F. * Tṙé ɣ mbṗúġaò čo maıċ ɣ oo ọéanṙò ouıne luaıẹ̀ṁò oo ċloıċ ċṁúaıò; aġ9 tṙé na níṙluġaò oo nıẹ̀ṙ ɣo.

* Ezek. 11.19. Hoſ.6.1, 2. Jer

C. Cıoñ'ṙ íṙlíġ'ṙ Oıa an ouıne?

F. Aġ oıbṗíuġaò añ eólaṙ ą a ṗ'ċuıò,ɣ ooılġ'ṙ ą a ɣon.

C. Cıoñaṙ oıbṗíġẹ̀ṙ eólaṙ an ṗ'ċuıò?

F. Tṙé ṙāolíġẹ̀ọ * móṙálta: ɣ atá aʻıuıṁ ſſn ule ioñ ɣn oeıċ ngẹ̀ṙnta.

* Rom. 7. 7. 8.

C. Cṙéuo ſao na ṗ'ċuıòe aṙ féıòıṙ òaṁ oṙaġaıl joñam ṗṙéın oo méıṙ na naıẹ̀ṙnta?

F. Oeıċ bṗ'ċuıò.

C. Cṙeuo é an céuo ṗ'ċaò?

F. * Oo Ohſa oo ọéanaṁ oo nı éſgın nać bẹ̀ul

* Com. I.

is

is not God, by fearing it, loving it, and ſo truſting in it more than in the true God.

Q. What is the ſecond?

* Com. II. *A.* * To worſhip falſe gods, or the true God in a falſe manner.

Q. What is the third?

* Com. III. *A.* * To diſhonour God, in abuſing his titles, word, and works.

Q. What is the fourth?

* Com. IV. *A.* * To break the ſabbath, in doing the work of thy calling, and of the fleſh, and in leaving undone the works of the Spirit.

Q. What be the ſix latter?

* Com. V. * VI. * VII. * VIII. * IX. * X. *A.* To do any thing that may hinder thy neighbours * dignitie, *life, *chaſtity, *wealth * good name, * though

An ceṫṁaḋ punc oon ŋ Dhja: cṫé ſgla oo beiṫ oṁc noṁne, aġnáṁuġaḋ, ŋ mą ſin oo ṫóċa oo ċuŋ ioñ, ní ar mo ġoñra Noja ſine.

C. Cṫéuo é an ṫeṁa ṗcaḋ?

F. Dée bṁéiġi ḋaṫṁaḋ, nó an Dja ſine, ą moo ṫallra.

C. Cioo é ā tṫiṁ ṗcaḋ

F. Aṫonóiṁ oo ṫabąṫ oo Dhja, a maṙlúġaḋ a ṫioouiṙl, a bṁiaṫra, ŋ a oibṁiġṫe.

C. Cṫéuo é an cṫeṁaṁaḋ ṗcaḋ?

F. Lá na Sabóiue oo bṁiġcḋ, ag déanaṁ oibṫe oo ġąma, ŋ na ṙeóla, ŋ oibṫe na ṙṙioziuiue oṙáġbáil gan déanaṁ.

C. Cṫéuo iad na ré ṗcuiḋe déiġcnaċa?

F. Aon ní oo déanaṁ oo ṫoiṁméoṙgaḋ uaċoąánaċo, * bṗċa, *gcnmnuiḋeċo, *maoin, agą clú oo * ċoṁaṙṙan, * bioḃ naċ

it

it be but in the secret thoughts and motions of the heart, unto which thou givest no liking or consent.

Q. What is sorrow for sin?

A. It is * when a mans conscience is touched with a lively feeling of Gods displeasure for any of these sins,* in such wise that he utterly dispairs of salvation in regard of any thing in himself, acknowledging that he hath deserved shame and confusion eternally.

Q. How doth God work this sorrow?

A. By the terrible curss of the Law.

Q. What is that?

A. He* which breaks but one of the Commandments of God, though it be but once in all his life time, and

bja ré aco a rmuájnrigċ-
éjb *recréjrtéçaċ agó a * Ro-
ngluáraċoujb an ċroíde, luġte.
oá nać tugaṁ tú gle, ná
toil.

C. Cjoo é doilġior
á ron an ṗlcuiġ?

F. *Anuá bṁir do *Act. 2.
coiṁaṁ á dine motúġaċ 37.38.
béoiġaċ, á mícéudrġd
Dé á rō ċéċoá doiṁi ṗle-
cuiġe úd, * joṁaṁ gó * 1. Tim.
mbjoṁ éadċaṁ aiġe á 1.15.
a rláṁúġaċ do bṁġ éin Luke 15.
ni óá brail joṁ péin, ag Ezra 9.
aoṁáirġur éuill réṁde 6,7.
aġur buáidṁir gó ḟoṁ-
áide.

C. Cjoṁaṁ oibṁġeṁ
Dia an doilġiġ ro?

F. Trié ṁállaċaċ aċ-
úaiṁiġ an ṗlcéa.

C. Cṁéd é an mallaċaċ ḟin?

F. Cj bé neċ *bṁiṁir * Gal. 3.
aon aine dġéinta Dé, 10.
bjoċ nać bṁirfeá re j Jam. 2. 10
aċo aon uá á fiġ a béċa,
ṁ ḟin a rmúgnéċ aṁáin,

that onely in one thought, is ſubject to, and in danger of eternal damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft Faith in them?

A. By working certain inward motions in the heart, which are the ſeeds of Faith, out of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled under the burden of his ſins* doth acknowledge and feel that he ſtands in great need of Chriſt.

* Iſa. 55. 1. John 7. Luke 1. 53.

Q. What is the ſecond?

A. An * hungering deſire, and a longing to be made partaker of Chriſt and all his merits.

* Matt. 5. Rev. 21. 6

Q. What is the third?

An cẹ́ṫṁáa punc oon atá ré fá ċuinȝ ṡó, agur accuñtabáṫ oo bẹ́ṫ oamanta go ḟíoṙṁuiṡe tṁíoṙoṁ.

C. Anuáḋ bíoṙ cṙoíṡíḋ na noaoine ullmuȝ́ċe mą ṙo, cioñaṙ ḟláñṡúȝ́ṡṙ Oía an cṙẹ́ṡíṁ joñta?

ṙ. Ag oibṙíuȝaḋ míanguiṙ váṙuȝ́ċe jóñ ṙan ccṙoíṡe go ḟoluȝ́ṡíċ, guṙiob jao ṙoiṁ ḟíoltа an ċṙẹ́ṡíṁ, aṙ a ngintṡṙé.

C. Cṙéaḋ é an ċéuḋ míangur oíob?

ṙ. Anuáḋ aoṁúȝ́ṡṙ, an ouine íṙlíȝ́ṡẹ́ṙ ṙáoi *ualaċ aṙ́ċuiḋe, ꝛ mioċuȝ́ṡṙ ré go bṙuil ṁiaċoaṁaṙ móṁ oge ré Cṁíoṙt

C. Cṙéuḋ é an ḋaṁa míangur?

ṙ. *Mían cíaṁaċ, ꝛ ṙoñ cṙoíṡe bẹ́ṫ ṗáṫṡċh accṁíoṙo, ꝛ joñ a lúaiȝ́íḋíṡcoṁle.

C. Cṙéuḋ é an ṫṙíṡṙ míangur?

A. A

A. A * flying to the throne of Grace from the ſentence of the Law pricking the conſcience. *Heb. 4. 16.

Q. How is it done?

A. By * praying, with ſending up loud cries for Gods favour in Chriſt, in the pardoning of ſins: and with fervent perſeverance herein, till the deſire of the heart be granted. *Luk. 18, 19. Matt. 15. 22, 23, &c. Acts 8. 22. 2. Cor. 12. 8.

Q. What followeth after this?

A. God then, * according to his merciful promiſs, lets the poor ſinner feel the aſſurance of his love wherewith he loveth him in Chriſt, which aſſurance is a lively faith. * Matth. 7. 7. Iſa. 65. 24. Job 33. 26.

Q. Are there divers degrees and meaſures of true Faith?

A. * Yea. *Rom. 1. 17. Luke 17. 17.

measure of true Faith that any man can have?

A. When a man of an humble ſpirit, by reaſon of the *littleneſs of his faith, doth not yet *feel* the aſſurance of the forgiveneſs of his ſins, and yet he is perſwaded that they are pardonable; and therefore he deſireth that they ſhould be pardoned, and with his heart prayeth to God to pardon them.

*Iſa. 43. 2 Matth. 17 20. Luke 17. 5.

Q. How do you know that ſuch a man hath Faith?

A. Theſe * *deſires* & *prayers* are teſtimonies of the Spirit, whoſe propertie it is to ſtir up a *longing* and a *luſting* after heavenly things, with *ſighs* and *groans* for Gods favour and mercie in Chriſt. * Now where the Spi-

*Rom. 8. 26. Gal. 4. 6. Matth. 5. 6.

*Rom. 8. 9. Eph. 3. 17.

An ċéṗáa ṗunc oon lúġa ar ṡéjoṁ oon ouṁe beiṫ aiġe oon ċneiomṁ ṡíṁṁíḋ?

Ṡ. Anuą naċ moṫuiġean ā ouṁe aiġ amḃiṁ ṡṗiorad uṁal tré *laiġḋe aċṁeiomṁ oṁḋeo ą maiṫ-ṁíḋuiṙ aṗęċuiḋe, ⁊ tą aċiṁ ṡoiṁ cneiṁe ré ġuṁ ṡéiomṁ paṗṁún oo ṫabąṫ oóiḃ ⁊ ą an áiḃą ṡiṁ jaṗ-ṁuiḋ ré a maiṫṁíḋaṙ, ⁊ oo ṅí uṫṁaiġṫe ó na ċṁoiḋe ċum Dé ṗąṁún oo ṫabąṫ ioṁṫa.

C. Cioṁaṙ aṫá ṡíoṙ aġao go bṗuil cneiḋṁh aiġ á na leiṫéiḋe ṡiṁ oo ouṁe.

Ṡ. Ur ṡáṁuiṙe na mionġuiṙ, aġo na *huṫ-naiġṫe ro ą an ṡṗiorad, ġuṁob é aṙ naṫuṁ ḋí bṗoiṫúġaḋ aṁ an bṗaoḋ-ċan, ⁊ ą an bṗoṁ bíoṙ anoiaiġ ⁊ neiṫiḃ neṁṁ, lé oṁaṁuiḃ, ⁊ lé aiṁġe ą ron ġṗáṫa ⁊ ṫṁóṫuiṁe Dé accṁioṙt. * Anoiṙ

rit

rit of God is, there is Christ dwelling: and where Christ dwelleth, there is true Faith, how weak soever it be.

2. What is the greatest measure of faith?

A. When a man daily increasing in faith, comes to be **fully perswaded* of Gods love in Christ towards himself *particularly*, and of the forgivenes of his own sins.

2. When shall a Christian heart come to this full assurance?

A. Not* at the first, but in some continuance of time, when he hath been well *practised by repentance*, and hath had divers *experiences* of Gods love unto him in Christ: then after them will appear in his heart the fulnes of perswasion, which is the *ripeness* * and strength of Faith.

Gan áit son a mbíoñ fírinneach Dé, bíos Críost na comnuide, ⁊ gan áit a mbíoñ Críost ⁊ cóngbáil bíos an creidiomh fíriñte da laighe ⁊ bíd é.

C. Cíod ís an gné ar mó óon chreidiomh?

F. Aniú éigeadhne aithrighedh go laithreamhail a creidiomh do cum béidh *Rom.8. 38,39. Cant.8. 6,7.* *laochbtha do ghnáth Dé a Críosd dá taobh phéin ⁊ leighe, ⁊ do mhaitheamhchar a pheacuide féin.

C. Cia an uaigh thoicheas creidiomh do cum ā láin dheimbtha so?

F. Ní *éigean ré ⁊ tráth, * 2. Tim. acht accidheñ tamuill dainmighthear, *a* nuaigh bíos ré éolgaisi- 4.7,8. Psal.23.6 *with* 1.2, 3, *and* 4, verses. ach go léor iomdha gan aithíghe, ⁊ go bruaigh ré iomad dheimbtha ⁊ ghnáth Dé dó féin accidhios: An féin, na noisigh sinnsear soillsiughthe iomlánaighthe an deimbtha ón a Críosd, gurab é sin * Rom.4. aithchetho ag *neart an 19,20, 21. Chreidiomh.

2. What

An ceirtéad punc don

Q. What benefits doth a man receive by faith in Christ?

C. Créuo jao ŋ tjoŏ lajce do ǯejb an duine tré chreidiṁ aǯrjord?

*1. Cor. 1 30. Acts 15. 9. Rom. 4. 3

A. Hereby * he is *iuſtified* before God, and ſanctified.

F. Tjid ro *atá ré na fíréinéac, agꝰ naomtá a bpiaǯnuiſe Dé.

Q. What is this, to be *iuſtified* before God?

C. Cjod é beit na fíréinéac abfiaǯnuiſe Dé?

*Rom. 8. 33.

A. * It comprehendeth two things: the firſt, to be cleared from the *guiltineſs* and *puniſhment* of ſin: the ſecond to be accepted as perfectly righteous before God.

F. Atá dá ní ą na *ǯcuimṁúǯad aṁ: ā céud ní, beit ráid ó cionta, ꝯ ó ṗionúr an ṗlcuid: an dara ní, beit roiǯabta mą fíréinech iomlán a bpiaǯnuiſe Dé.

Q. How is a man cleared from the guiltineſs and puniſhment of his ſins?

C. Cionaſ atá an duine ą na faórad ó ṗionúr aṗecuide?

*Col. 1. 21. 22. 1. Pet. 2. 24. 1. John 1. 7. 1. Cor. 5. 7.

A. By Chriſts* ſufferings and death upon the Croſs.

F. Tré *pháiſ chriſte, agus tré a bháſ ar an ccroiſ.

Q. How is he accepted for righteous before God?

C. Cionaſ atá ré roiǯabta na fíréinéac abfiaǯnuiſe Dé?

*Rom. 5. 17, 18, 19.

A. By the * righteouſneſs of Chriſt *imputed* to him?

F. Tré * fíréintaco Chriſte ą na męraḋ dó.

Q. What profit

C. Créuo í an tábe comes

comes by being thus justified?

A. Hereby, * and by no other means in the world, the believer shall be accepted before Gods judgement-seat, as *worthy* of eternal life by the *merits* of the same righteousnes of Christ.

2. Do not good works then make us *worthie* of eternal life?

A. No: for God, who is perfect righteousnes it self, will find in the best works we do, more matter of damnation than of salvation: and therefore * we must rather condemn our selves for our good works, than look to be justified before God thereby.

2. How may a man know that he is justified before God?

A. He need not as-

ṫig ṫné bęṫ mą ro fíṅéunṫa?

Ḟ. Tṁíṡ ro, *ꝛ nj ṫné ḟíṙiġíṁ ą bíṫ éiṁ ran ḋoman, meṙṙuiġéṁ an ṫí ċṙeḋoíṙ a bṙiaġnuiṙe ċęṫíṁíṁa bṙęṫéṁnuiṙe Ḋé, gur ṫuill né an bęṫa mąṫanaċ ṫné ṫíóólągṫe, na fíṅéunṫaċo roiṁ Íoṙa Cṁioṙḋ.

*Romans 3. 28. and 5. 18. Rev. 1. 5, 6.

C. An ṫṫuillmíṁ an bṙęṫa inąṫanaċ ṫné ḋéaġoibṙiġṫe?

Ḟ. Nj ṫuillmíṁ: óiṁ ḋo ġiaḃaíḋ Ḋia aṫá féiṁ na fíṅéunṫaċo iomlán, ioṁ rna hoibṙe ar fḷíṁ ḋo njmíṁ nj ar mó ṫáḋḃą ḋamnuiġṫe, ꝛ flájngṫe: Ar an áḋḃą roiṁ ar cóṁa * ḋuñ fíñ féiṁ ḋo ċiontúġaḋ ą ron ą noéaġoibṙe, na fúil né bęṫ fíṅéanta aḃṙiaġnuiṙe Ḋé ṫíoṫa.

* Psalm 143. 2. Isa. 64. 6. Job 9. 3. Gal. 2. 16

C. Cioñar bíar fíoṙ aġ an ḋuine ġo bṙuil ré ꝛ fíṅeṅaċ aḃṙiaġnuiṙe Ḋé?

Ḟ. Nj fiaċḋanaċ óó

to

cend into heaven to ſearch the ſecret coun-
*Rom.8.1. ſel of God: *but rather
1.John 3.3. deſcend into his own heart to ſearch whether *he be ſanctified* or not.

Q. What is it to be ſanctified?

A. It comprehendeth two things: the firſt, to be purged from the *corruption* of his own nature: the ſecond, to be endued with inward righteouſneſs.

Q. How is the *corruption* of ſin purged?

*Rom.6.4. *A.* By the * *merits* and *power* of Chriſts death, which being by faith applied, is as a
*1.Pet.4.1. * *corraſive* to abate, conſume, and weaken the power of all ſin.

Q. How is a man indued with inherent
*Rom.6.5,6. Phil.3.10. righteouſneſs?

A. Through the * virtue of Chriſts re-

ḋul ṡúaṙ ꝺo ṙlaṫṫṁnaṙ
ꝺo naṁṡúghaḋ comḋle
ṡeṫṁéꝺṫoḷꝺ Ꝺé, * acꝺ aṙ
cóṁa ḋó ṫléo anúaṙ ꝺoṁa
ṁoṁꝺeṁéṁ ꝺo cúṫúꝺaḋ
abṙuḷ ṁé naomṫa, nó maḋ
bṙuḷ.

C. Cṁéaꝺ é beṫh naomṫa?

F. Aṫá ḋá nj ṫa ṁa ccuṁjuġaḋ aṁ: an céuꝺ nj, beṫh ṫa na ġlanaꝺh ó ṁuġlluḋ a náṫṫúṁ ṁéṁ. An ꝺaṁa nj, beṫ ṫgnuṁóe taoṁbaṙṫaġ a bṙṁéntaco

C. Cionnaṙ ġlantaṫ tṙúqlluḋ an ṙléuḋ?

F. Tṁé * léoṁġnoṁaṫṫ, aġꝺ tṁé cuṁaꝺa ṙáṁe Cṁoṙo, ataṁ na *leiġioṙ, (aṙ ṫ ġabáil tṁé ṁeꝺoṁ) aṙ cuṁaꝺa an uḷe ṙléuḋ ḋó laġṁóaḋ, ṁ ꝺo cuṁ aṙ neṁnj.

C. Cionnaṙ ataṁ an ꝺuine ṫgnuṁóe taoṁb aṙtaġ abṙṁéntaco?

F. Tṁé *cuṁaꝺa eiṙ ṙéṁṁge Chṁoṙt: ataṁ (a

surrection:

surrection: which being applied by faith, is as a *restorative* to revive a man that is dead in sin, to newness of life.

Q. In what part of man is Sanctification wrought?

A. In * every part of bodie and soul.

Q. In what time is it wrought?

A. It is * begun in this life, in which the faithful receive onely the *first fruits* of the Spirit, and it is not finished before the end of this life.

Q. What graces of the Spirit do usually shew themselves in the heart of a man sanctified?

A. The *hatred* * of sin, and the love of righteousness.

Q. What proceeds of them?

A. Repentance, which

na gabáil tré chéiseoṁ) ṅ iocṡlánuṫe cum ā ouṅe atá maṫ a bṡcaiḋ oṫbéoṫaiḋ oo cũ nuaoṫgéco na bṫa.

C. Cioo ṡan ċuiṡo oon ouṅ ioñ a bṫuil an náomaċo ṫ na hoiḃriugaḋ.

A. Ioñ ṡa *nuile ċuiṡ oon ċorp, ṡ oon anam. *1. Thess. 5.23.

C. Créiṡ é an tam ioñ a noiḃriugṫéṫ iad?

A. * Toṫuigṫéṫ ṡ ioñ ṡā mbṫa ṡo, ioñ abṡaḋañ an tí chéiseṡ ṗriṁṫoṁaiḋ ṅ ṡṁuiṁuiḋe aiṁáin, ṡ ní chiocnuigṫéṫ ṡ go oeiṡiḋ na bṫa ṡo. *Rom. 8. 23. 1. Cor. 13.9.

C. Créuo iad gnáṫa na ṡṁuiṁuiḋe ḟoillṡiġeṫ iad ḟéin oo gnáṫ agcroiḋe an ouine naomṫa?

A. Fúaṫ an * ṡcuiṡ, agus gnáoh na ṡṁentaċa. * Psalm 119.111. and 40.8 and 10.13. Rom. 7 22.

C. Cioo oo tig uáṫa ṡóin?

A. Aiṫṁiḋe .i. * éin-

* Pſalm 119.57, 112. is * a ſettled purpoſe in the heart, with a carefull endeavour to leave all his ſins, and to live a Chriſtian life according to all Gods Commandments.

Q. What goeth with Repentance?

*Gal. 5. 17. Eph. 6. 11 12. 2 Tim. 4. 7, 8. *A.* * A continual fighting and ſtrugling againſt the aſſaults of a mans own fleſh, againſt the motions of the devil, and the enticements of the world.

Q. What followeth after a man hath gotten the victorie in any temptation or affliction?

*Rom. 5. 3, 4. 2. Cor. 1. 5. *A.* * Experience of Gods love in Chriſt, and ſo increaſe of peace of conſcience, and joy in the Holy Ghoſt.

Q. What followeth if in any temptation he be overcome, and through infirmitie fall?

A. After a while

An cẹ́ṁáa punc von

tuiſg vo ċuiṁſoṗ ā ouṁe
noiṁe ſoṁ ꝑan ccṁoiòe
lé oṫċoll cuṗumaċ aṗ-
cuióe uile vo ṫṁéigin, ꝯ
bṫa ċṁoṗouióe vo lṁ-
ṁuin vo ṁéiṁ gẹ́lnta Dé
uile.

C. Cioo vo ṫéiṁ *a ccuiṁṗéċa na hẹ́ṁióe?*

F. * Cogaò gnáṫlẹ́, ꝯ ṗṗáiṁn angẹ́lò anṁiṁ-ngḃ ꝑéola an ouṁe ꝑéiṁ, ꝯ a ngẹ́lò ċaṫúigẹ́lò an oiabuil, ꝯ ṁíllṫóiṁṗéċo an ṫṗáogail.

C. Cṗéuv vo lẹ́nar, ṫq éiṁ an ouṁe oṗáġl bugóe accaṫúgaò nó a mbúgóiṁṫ éigin.

F. * Oẹṁbaò q gnáò Dé á gcṁioṁo, ꝯ vá bṫíġ-ṁn meṁúġaò ṁoṫċána an coiṁṁáiṁ, ꝯ gáveċar ꝑan Spioṁaio náoṁ.

C. Cṗéuv vo lẹ́nar, vá mbeṁṫhẹ́ṁ búaiò q accaṫúgaò éigin, ꝯ tuṫm ò ṫṁé éccṁúar?

F. Accionn ṫamuil

* there

* there will ariſe a *godly ſorrow*, which is, when a man is grieved for no other cauſe in the world, but for this onely, that by his ſin he hath diſpleaſed God, who hath been unto him a moſt mercifull and loving Father.

2. What ſign is there of this ſorrow?

A. The true ſign * of it is this, when a man can be grieved for the very *disobedience of God* in his evil word or deed, though he ſhould never be puniſhed, and though there were neither heaven nor hell.

2. What followeth after this ſorrow?

A. Repentance * *renewed afreſh.*

2. By what ſigns will this Repentance appear?

A. By * ſeven. 1. A

* 2. Cor. 7.8,9 &c Matt. 26. 75.

* eneógað oslgły ðaða .1. an ng nać bjoñ oslgły ą bjð ą an ouine ą ron éin ní éile ran tṙaogal, acó ą a ron ro amáin guz éuin ré tné *a* ṗecaó ṙłzg ą óin, oo bj na aṫą nó gnáṫamuil, agur no gnáóać óó.

C. Cnéuo é ã comąṫa ata ą an oslgły ro?

* 1. Pet. 2. 19.

F. Ar ré ro acomanṫa * riñłé, anúą bjoṙ oslgły ą an ouine ą ron *a* aṙumlaco *a* nogge Dé á noṙocbnéjtin, no *a* noṙocgnioñ, bjoó nać bṙuigeó ré caoiće pionúṙ, agur bjob nać bjað flaiṫemnaṙ na ṙłnioñ aṙ bjð añ.

C. Cia ní leng, *a* nogge an oslgły ro?

* 2. Cor. 7.11.

F. *Aṫnúaġcan na hẽtnjóe.

C. Cnéo jao na comanṫaða tné bṙoillyéoćą an gṫnjóe ro?

* 2. Cor. 7 11.

F. Tné ṙęco * gco-

care to leave the ſin into which he is fallen. 2. An utter condemning of himſelf for it, with a craving of pardon. 3. A great anger againſt himſelf for his careleſneſs. 4. A fear leſt he ſhould fall into the ſame ſin again. 5. A deſire ever after to pleaſe God. 6. A zeal of the ſame. 7. Revenge upon himſelf for his former offence.

The fifth PRINCIPLE *Expounded.*

2. WHAT outward means muſt we uſe to obtain faith, and all bleſſings of God which come by faith?

* Pro. 29. 18. Rom. 10. 14. Matt. 28. 19. 20. 2. Tim. 3. 16.

A. The *preaching* * of Gods Word, and the adminiſtration of the *Sacraments*, and Prayer.

An cújgłó ponc von

mąnćujóe. 1. Cuṁam an

płcaó vo ċméjgjon joñ ą

ċuṫ ré. 2. é féjn vo fó éj-

ōtúġaó ą a fō, aġ jaṫṫgó

mġċṁéłċuṫ. 3. Oj ōúġaó

móṁ vo bąṫ gże ą féjn

aṁ ron a nṁġżnṫaćoa.

4. Eagla go ttujṫłó ré

joñ ran bpłcaó ċéaona a-

ṁíṁ. 5. Rún ṇ ójáiġ cójóće

bąṫ gże tojl Oé vo ċéa-

naiṁ. 6. Żpáó laṁąża

vo bąṫ aiże vá ċaojḃ ḟṁ.

7. Ojoġaltaṁ ą féjn ą fō

na ccjoñta vo ṁíñe ré.

An cújgéó Ponc Pṁíñ-
ḟopaltа ą ná ṁj-
nṁjuġaó.

C CRéuv jao na fłj-
ġłó łąṫṁłłlaċ aṁ
éjżen oújñ vo ġnájṫúġaó
ċum ā ċméjoṁ vo ġnóu-
ġaó, ↄ an uile bęñaċaó
vo ċíż tré ċméjoęṁ?

F. Sęnṁóṁuġaó *bżéj-
ṫne Oé, ↄ mṁjṫṁálaċoa
na Sacṁamęntłó, aġuṁ
uzṁnuġże.

2. Where

Q. Where is the Word of God to be found?

A. The whole Word of God, needfull to salvation, is set down in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God, and not mens policies?

A. I am assured of it: first * because the holy Ghost perswadeth the conscience that it is so. Secondly, I see it by experience: for the preaching of the * Scriptures have the power of God in them to humble a man, when they are preached, and cast him down to hell, and afterward to *restore* and raise him up again.

Q. What is the use of the Word of God preached?

A. First, it *breedeth*, and then it increaseth

C. Cía an áit ionn aibreagtaq briathar Dhé?

F. Atá briathar Dhé uile atá riaracanach cum a rláinneacte a ná cuir síos ion san Scriptúir naoiba.

C. Cionas atá fios agad gurab é an Scriptur briathar Dhé, agus nach cumadóireacht,* no gliocas daoine é? * Cnáoñacht.

F. Atáim dimhneach deit: céadúa,* an ní ádbaq go noirbhan an Spiorad náoim dó conshas gurab é sin é: Agus do chim é tré dheimhneacht atá cuiracha dé as Sheanmóntaibh na Scriptúr iontu, do cum an duine diorlighthe (a nuaq a Sheanmóntaibh iad.) agus a tagbail síos go hifreann, agus na dígbail sin atabaict tá gus, agus athógbail súas arís. * Eph. 1. 13. * Heb. 4. 12. & 2. Corin. 10. 4. 5.

C. Cionnus is úrásach bhéitear Dé a dh' fheanmóntaibh? *Rom. 1. 17. 2. Cor. 2. 16. Heb. 4. 2.

F. An céadna uair* gine sí, agus an sin méadughthe sí an

faith in them which are choſen to ſalvation: but unto them that periſh, it is by reaſon of their corruption, an *occaſion* of their further damnation.

Q. How muſt we hear Gods Word that it may be effectual to our ſalvation?

* Jam. 1. 19. Acts 16. 14. Heb. 4 2. Iſa. 66. 2. Luke 2. 51. Pſal. 119 11. * Omolryèr.

A. We * muſt come unto it with hunger-bitten hearts, having an appetite to the Word; we muſt mark it with attention, receive it by faith, ſubmit our ſelves unto it with fear and trembling, even then when our faults are reproved: laſtly, we muſt hide it in the corners of our hearts, that we may frame our lives and converſation by it.

* Rom. 4. 11. Gen. 17. 11. Gal. 3. 1.

Q. What is a Sacrament?

A. A * *ſign* to preſent, a *ſeal* to confirm,

An cúiȝlé punc von

cnéiolín ioñ ſa oṗm
atá tobṫa do ċum ſlá-
nuiȝṫe: Aċo von oṗéim
vamnuiȝṫeł do bṗiȝ att-
púgllṫe, aṙ áibą tulle
vamanta óibi.

C. Cioñaṙ eiṙeṙlómiu bṫiaṫą Dhé, ioñaṙ go mbiaó ṡ eiṙleaṁ do ċum ą ſlánuiȝṫe?

F. * Caiṫṗm tṫé ċuiȝṫe lé cniotóiḃ ocṁaċa, mian do beiṫ aguiñ von ḃṗieiṫiṁ, Abṙlénúȝaó go hąłe, aṫabaiḷ ċuguiñ tṁé cnéiomṁ, iṡñ ṗéin ouṁlúghaoh ói go hęglaċ, ⁊ go cniotṁuṁ a núą aṙ mó * aiṙṗṙiȝeṙ ṡ ą ȝcionta: ṗa óéoiȝ aṙ éiȝen oúiñ aṙolaċ ioñ ą ecniotohthibh, ioñaṙ go ttuiḃṗamiṙ ą mbṙéa, ⁊ ą ȝconbeiṁṗáiṫt attiṁ va ṗéiṁ.

C. Cion ṡ an tṙacṁameiṁt?

F. * Comṫaṁṗga ṡ, ċum ṗoillṡiȝṫe, aṙ ṙéala ṡ

an

an *instrument* to convey Christ and all his benefits to them that do believe in him.

2. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceive and to remember them.

2. Why do the Sacraments seal unto us the mercies of God?

A. Because we are full of unbelief and doubting of them.

2. Why is the Sacrament the instrument of the Spirit to convey the mercies of God into our hearts?

A. Because we are like *Thomas*, we will not believe, till we feel them in some measure in our hearts.

2. How many Sa-

ćum oġnġniṫe, inṙtṙumeint i ćum Cṙioro ṡa uile ṫioolaiġṫe oo ṫabaṙt ćum na ḃuiinge oo ċheiorṙ ioṁ.

C. Cṙéuo ṙá bṙóillinġṫeaṁ an ttracṙameint ġṙáṙa Dé aṙ cóṁ ṙúl?

F. Aṙ an áobhṁ go bṙuilmio oall ćú attuiġnioṁ ṡ ćum a ccuimniġṫe.

C. Cṙéao ṙá noainġnigheaṁ ná Sacṙameint ġṙáṙa Dé ouiṁe?

F. Aṙ an áobaṁ go bṙuilmio lán oo ṫóiċheiorṁ oṁa.

C. Cṙéuo ṙa bṙuil ā ttracṙameint na hioṁṙtṙumeint aġ an ṙṙiomuio ćum ġṙáṙa Dé oo ṫabaṙt ioṁ a ccṙioiṫbiṫh?

F. Aṙ an áobaṙ ġuṙ coṙṁuil iṁ ṙé Tomáṙ Abṙoal, ni ċheiorṙemio, no go moṫuiġmio iao a-meṙúṙ éiġin ioṁ accioiṫbiṫh.

C. Cia mhéuo Sa-

craments

craments are there?

*1.Cor. 10.1,2, 3,5. *A.* Two * and no more: *Baptiſm*, by which we have our *admiſſion* into the true Church of God; and the *Lords Supper*, by which we are nouriſhed and preſerved in the true Church after our *admiſſion*.

Q. What is done in Baptiſm?

*Act. 2. 38. Tit. 3. 5. Acts 22. 16. Matth. 28 19. *A.* * In the aſſembly of the Church, the *Covenant of Grace*, between God and the partie Baptized, is ſolemnly confirmed and ſealed.

Q. In this Covenant, what doth God promiſs to the partie Baptized?

*Gal. 5. 22. 1.Pet. 3. 21. *A.* * Chriſt, with all bleſſings that come by him.

Q. To what condition is the partie Baptized bound?

*Matt. 16 15. *A.* To * receive

An cúiɡeð punc oon cṗamaṁnc acá ann.

F. *Dá Sḃácṗamaṁnc, aɡ9 nj ṡuil nj ar mó .i. baṗṫoṡò tṗé nɡabṫaṗ ɪṡñ a Nḷɡluṡ ṡɪṗɪñɪɡ Dé; aɡ9 Supeúṗ an Tɪɡḷṗn: tṗé accoṫuiɡṫḷ aɡuṗ a ɡcomeuoṫaṗ ɪṡñ ioñ ṗan Eaɡluṡ ṡɪṗɪñɪɡ taṗ éiṡ aṗ nɡabálaɪñṫe.

C. Cṗéuo oo njṫḷṗ ioñ ṗan mbaṗṫoṡò?

F. *Aɡcomṫionol na Hḷɡuiṡe oaṁnɡnjṫḷṗ, ɣ ṡḷaɪɡṫḷ ɡo ṗolānuiɡṫe coṁnaó na nɡṗáṫ ioṁ Dhia, aɡuṗ an tj baṗṫoṫeaṗ.

C. Cṗéao oo ɡeallaṗ Dia ioñ ṗan ccoṁnaò ṗo oon tj baṗṫoṫeaṗ?

F. Ɡeallaoh ṗé òó * Cṁiṡṫo ɣ an uile bṗñaċaò ṫiɡ tṗé Chṁiṡṫo.

C. Cioo é an taċo ata oṗiaċuiḃ q ā tj bɡṗoṫeaṗ oō ċomḷionaò?

F. Cṁiṡṫo * oo ɡa-

Chriſt,

Chriſt, and to repent of his ſins.

Q. What meaneth the *ſprinkling* or *dipping in water?*

A. It * ſeals unto us Remiſſion of ſins, and Sanctification by the obedience and ſprinkling of the bloud of Chriſt.

Q. How cometh it to paſs, that many, after their Baptiſm, for a long time feel not the effect and fruit of it, and ſome never?

A. The fault is not in God, who keeps his Covenants, but the fault is in themſelves, in that they do not keep the condition of the Covenant; to receive Chriſt by faith, and to repent of all their ſins.

Q. When ſhall a man ſee the effect of his Baptiſm?

A. At * what time ſoever

báil cuiġe, ꝛ aiṫɾiġe do déanaṁ ioṁ a ṙḟcuiḋe.

C. Cɾéud é ciall an ċɾoiċa, nó an túṁaḋ ran uiſġe?

Ꝟ. Cuiɱe ɾé * ɾéula ḋuiṁ ꝗ ṁaɾcṁęcha ꝛ na bṙḟcuiḋe ꝛ ꝗ náoṁacha ɾé uṁlaċo, ꝛ ɾé ċɾoiċa ɾola Chɾiɾoꝛ. * 1. Pet. 1. 2.

C. Cioṁaꝛ ċęngṁaꝛ, naċ moéiġḟn moɾán ɾaꝗ éiꝛ a mbaiꝛɾoḋ, nó a bꝛaḋ na ḋiaġ, nó go bɾáth a bɾiġh nó a thoꝛaḋ?

Ꝟ. Nj hé Dia(ḋo ċoiṁéaḋaꝛ aċoiɱa) aꝛ cioṁaċ leiꝛ ɾin, Aċo ioṁɾa ɾéin aṫá an loċo naċ coṁéaḋan Aċo an ċoṁaiṁɾa, i. Chɾiɾoꝛ ḋo ġabáil ċuca ɾé ċɾęoiṁ, ꝛ aiṫɾiġe do déanaṁ ioṁ a bɾṙḟcuiḋe uile.

C. Cia an úaꝗ bɾṙḟnóċaꝛ an ḋuine bɾiġ a bġɾoiḋ. * Hebr. 10. 20. 1. Pet 3. 21.

Ꝟ. Cí * bé ꝗ biḋ uaꝗ

soever he doth receive Christ by faith, though it be many years after, he shall the feel the power of God to regenerate him, & to work all things in him, which he offered in Baptism.

Q. How if a man never keep the Condition to which he bound himself in Baptism?

A. His damnation * shall be the greater, because he breaketh his vow made to God.

* Deut. 23. 22. Eccles. 5.

Q. What is done in the Lords Supper?

A. The former Covenant solemnly ratified in Baptism, is renewed * in the Lords Supper, between the Lord himself, and the receiver.

* 1 Cor. 10, 16, 25. & 11. 1 Cor. 8, 31. 2. 23. Ch. 5. 24. Ch. 6. 2.

Q. What is the receiver?

A. Every one * that

An cúiʒeó punc don do ʒiabaṙ ré Cṙíoṙt cuiʒe tṙé cṙéiḋeaṁ, bíoḋ ʒo mbeiṫ ré abṙaḋ na ḋíoʒbáiṁ ré íṁ bíaḋ moṫúʒhaḋh ʒe ᵹ chumhaċ-ta Dé ḋá ᵹṫéiʒeaṁhuiṁ ré íṁ, ᵹ aʒ oibṙiúʒaḋ aṁ na huile neiṫe ḋáṙ ʒéill ré ṙan mbṙoṫeó.

C. Cuiṙiṁ accáṙ naċ cuiṁníʒeann duine caoiṫeé an comṙaḋ ḋá cheiṫeamh ré é ré ṙan mbṙoṫeó.

F. O móiḋe a ḋamnúʒaḋ iiṁ, ᵹ an áiḃᵹ ʒuṙ bṙiṙ ré na móiḋe do ṙíṁe ré do Dhia.

C. Cṙéuḋ do níṫeṁ a Supéuṙ an tiʒeṙna?

F. Athnuᵹ a comlionta an céuḋ comṙaḋ úḋ ʒo ṙolumnuiʒte ṙan mbṙoṫeó, do níṫeṁ a aṫnúaʒ-can a Supéuṙ an tiʒeṙna, ᵹoiṙ an tiʒeṙna ṙéiṁ, ᵹ an ti ʒlacaṙ í.

C. Cia hé an ti ʒlacaṙ í?

F. A nuile * duine ḋáṙ hath

hath been Baptized, and after his Baptism hath truely believed in Christ, and repented of his sins from his heart.

Q. What meaneth the Bread and Wine, the eating of the bread, and drinking of the wine?

A. These outward actions * are a second seal, set by the Lords own hand unto his Covenant. And they do give every Receiver to understand, that as God doth bless the Bread and Wine, to preserve and strengthen the bodie of the Receiver, so Christ apprehended & received by Faith, shall nourish him, and preserve both bodie and soul unto eternal life.

Q. What shall a true Receiver feel in himself,

Chneiosm Chriosgoige 23.
bgrolò, y tą éir a bgr-
olò cneosor go firinnċe
accnior agy no ni gè-
nióe óna cneoiòe ioñ a
ṡċcúiòe.

C. Créad do ċiallui-
ġċr an Taṗán, y a Ṗion,
ide an aṗáin, agur ól an
Ṗhíona?

F. Ar iad na hoibṁe
leṫi mḟlaċa ro an * oara * 1. Cor.
ṡéala do ċuir lám an Ti- 10. 16,
ġḟuna féin q aċoñmaò; 17.
Agur do beir iiad fá dḟr
dá nuile duine ġabar iad
aṫnuġṫu, co mġè ar do
bḟñuiġċr Dia an Taṗán,
y an Ṗion; do ċum ċuiṙp
an duine do ġlacar iad
do ċoiméud, y do nḟṫ-
úgaò; dá réir iin anúą
gabṫą, agy gḟḟmuiġṫeṙ
Criosr tré cneoḟn oil-
ḟlò ré, y coiméudṙò ré
an ti ġlacar é mą aon
ioñ aċoiṙp, y ioñ anam
ċum na bḟċa ṁaiṙuiòe.

C. Ciod do moiṫeo-
ġar ā ti ġlacṙar ā Tra-

ſelf, after the receiving of the Sacrament?

A. * The increaſe of his faith in Chriſt, the increaſe of ſanctification, a greater meaſure of dying to ſin, a greater care to live in newneſs of life.

* 1. Cor. 10. 16, 17. & 11. 24.

Q. What if a man, after the receiving of the Sacrament, never find any ſuch thing in himſelf?

A. He may well ſuſpect himſelf, whether he did ever repent or not: and thereupon is to uſe means to come to ſound faith and repentance.

Q. What is another means of increaſing faith?

A. Prayer.

Q. What is Prayer?

* 1. John 5. 14.

A. * A familiar

An cúiġeó puinc oon cṗamęnt go ſíṁníṫe, ioñ ṕéin, tą éiſ na Sácṗamęnte oo ġlacaó?

Ꝙ. * *Ꝙáṙ a ċṗéiomṁ aġcṗíoṙo, méoúġao a naoġaċo, nj aṙ mó oo ṙonn añ báṙ oṙáġgl oo ṙéċaó, nj aṙ mó oo ċuṙú mąṫṫun a nuąġléċo béċa.*

C. Cuiṁṁ accáṙ, naċ ṕáġan an ouine aon nj oon tṙóṁ ṁn ioñ ṕéin tą éiſ na Sácṗamęnt, oo ġlacaó?

Ꝙ. *Ꝺá coṁṙ óó aiṁṙiṙ oo beiṫ q ṕéi a noéaṁnuġ ṕé Aiṫṗíoe aṁiaṁ, no naċ oéaṁnuġ, ꝯ oá néiṁ ṁn aṙ cóiṁ óó ṙliġe ſoṙáġgl oo chum tṡéo chum an ċṗęoiṁ òiongṁalta, ꝯ ċum Aiṫṗíoe.*

C. Cṗéuo é an moò éile tṡeiṙ an ccṗeioṁ oo ṁéaoúġao?

Ꝙ. *Uṁnuġṫe.*

C. Cioo é an nj an *Uṁnuġṫe*?

Ꝙ. * *Coṁṗáò caṁṫa-*

ſpeech

speech with God in the name of Christ,* in which, either we crave things needfull, or give thanks for things received.

2. In asking things needfull, what is required?

A. Two things,* an earnest desire, and * faith.

2. What things must a Christian mans heart desire?

A. * Six things especially.

2. What are they?

A. 1. * That he may glorifie God: 2. That * God may reign in his heart, & not sin: 3. That *he may do Gods will, and not the lusts of the flesh: 4. That * he may relie himself on Gods Providence for the means of this temporal life: 5. That * he may be justified and be at

nach é Dia a nainm Criosta, ioná ndearbhaoio nesidhe fiachoanacha no ioná a tuigsio buidhchas gu ron na neithibh fuighamh. * 1. Tim. 2. 1. Phil. 4. 6.

C. Cheud ar oirdhior ag iarradh na neithe atá fiachoanach?

F. Dhá ní: .i. ioná no mór, agus cheisdeamh.

C. Cheud iad na * neithe ar cóir do chuidhe an Chriosduidhe dhearbhadh? * Matth. 11. 24. Col. 1. 9. * Jam. 1. 6.

F. * Sé neithe go háirighthe. * Lords Prayer.

C. Cheud iad ron?

F. 1. Go * mbeidhdis ó glóir do tabhairt do Dhia: 2. * Go mbia cumachoa ag Dia, & nach ag an bpeacadh ioná aenaidhe: 3. * Go mbeidhdis ó toil dhe, & gan anmianuibh na colla, do coimlionadh: 4. Go * gcuirfeadh sé a dóchar a neimhéadain Dé a ron neithibh uile na beatha saoghalta so: 5. * Go mbia sé a nasadh, & * Petition I. * II. * III. * IV. * V.

peace with God : 6. That * by the power of God he may be ſtrengthened againſt all temptations.

* VI.

2. What is Faith?

* Amen.

A. A * perſwaſion, that thoſe things which we truly deſire, God will grant them for Chriſts ſake.

The ſixth PRINCIPLE *Expounded.*

2. AFter that a man hath led a ſhort life in this world, what followeth then?

A. Death, which is the parting aſunder of bodie and ſoul.

2. Why do wicked men and unbelievers die?

* Luke 16. 22, 23.

A. That there bodies may go to the earth, & their * ſouls may be caſt into hell fire.

An ſeiſeo punc doon a ſſoiccáin ré Oja: 6 * So mbja ré tré cumaco a Dé neṁtiṁa anáiṫe na hule catuigte.

C. Cioo é an nj an cṡéiſcin?

F. * Deṁbaṫ, go ttiubṁaṫ Oja ṫuṁ, a ron Chṁiſtro na neiſthe úo ſaṁamſo go ſſiṁṁ'é.

An Seiſeo Punc Ṁiṁ-ſſopalta a ná ṁj-nſuġaṫ.

C. CIoo do tig an ouine a noiaiġ na beatha ġlonra do ċaṫaṁ ran ṫraoġalro?

F. Báṁ, do ſgaṁ ó-ċéile an coṁṁ, agus an tanam.

C. Cṡéo rá bṡáġan a oṁoċ daoine, ⁊ a daoine gan cṡéiſeam báṁ?

F. Chum go neaċṁṫó accuṁṁ cum na talṁan, ⁊ * a nanamaña do ċeiſ-ġion ſſoṁ go tine ſſiṁṁ.

2. Why

Q. Why do the godly die, seeing Christ by death hath overcome death?

A. They die for this end, that * their bodies may rest for a while in the earth, and their souls may enter into heaven immediately.

Q. What followeth after death?

A. The day of judgement.

Q. What sign is there to know this day from other days?

A. * Heaven and earth shall be consumed with fire immediately before the coming of the Iudge.

Q. Who shall be Iudge?

A. Iesus Christ the Son of God.

Q. What shall be the coming to judgement?

A. He shall come

C. Cṙéaḋ ṙá bṙáġan na ḋaoine ḋiaġa báṙ, ḋo bṙiġ ġo ṅuġ Cṙioṙo tṙé báṙ, búaiḋ ą ā mbáṙ.

F. Oo ġeibio báṙ ċuiġe ṙo, ḋo ċum ġo bṙuiġheohiṙ * accuiṙṙ ṙuġṁeṙ ą fṙó tamuill joṁ ṙan talaṁ, ꝛ ċum go ṅéṙṙó ananamanna go fṙeṫéiṁnaṙ ġan ṙuiṙṙ.

* Luke 23.4. Acts 7.60 1. Thess. 4. 1, &c. Heb. 2. 1. 1. Corin. 15. 51, &c

C. Go ḋo ṫig tą éiṙ an báiṙ?

F. Lá an bṙeiṫéiṁnuiṙ.

C. Cṙéaḋ é an ceiṁṫaiṁġa atá tṙé ṙan lá ṙo ógṫnóṫ ṫą laeiṫib eile?

F. Loiṙgṙiṫéṁ * neiṁ agus talaṁ tṙé ṫine ġan ṙuiṙṙ ṅoiṁh thṙcho an ḃṙeiṫeaṁ.

* 2. Pet. 3. 11. 12.

C. Cia báiṙ na ḃṙeiṫeaṁ?

F. Jóṙa Cṙioṙo Mac Oé.

C. Cionaṙ báiṙ an ṫṙéo cum an bṙeiṫéiṁnuiṙ?

F. Tṙiocṙóṫ ṙé joṁ

* in

*1.Thess. 4. 16,17. * in the clouds in great Majestie and Glorie, with infinite company of Angels.

Q. How shall a man be cited to judgement?

A. At the * sound of the Trumper, the living shall be changed at the twinkling of an eye, and the dead shall rise again, every one with * his own bodie: and all shall be gathered together before Christ: and after this, the good shall be severed from the bad, * these standing on the left hand of Christ, the other on the right.

* Matth. 24.31. 1.Cor.15 51.52.

* Job 19. 26.

* Matth. 25.32, 33.

Q. How will Christ trie and examin every mans cause?

A. The * books of every mans doings shall be laid open, mens consciences shall be made

* Rev.20 12. Dan.7. 10.

An ṙaṙeó punc don ṙná * néulujb a Mójġaco, ꝛ a nglójꝛ no inóꝛ, mǫlle ṗé cujoċéna ṇem-cumṗġéṫe Dainglib.

C. Cjoñaṙ ġoiṁṙiġéṫṁ an ouine cum an bṫaéṫmnuiṙ?

Ꝼ. Aġ * ġuṫ ā Tṁúṗa, cuiṁṙiġéṫṁ na daoine béoġa a naiṫṁṙac cnoċa ṗé lḟaḋ ꝛ rúl, ꝛ eiṁéoġuio na mąb aṁiṙ, an uile ouine joñ a * ċolluñ ṙéin, aġ cruiñéóċą jad uile ṙṁéiġ aċéile abṙiaġnuiṙe Cṁioṙo: ꝛ na biaiġ ro ṙtąṙuiġéṫṁ ꝛ déaġḋaoine ó na oṁoċḋaoine, aġ bia na oṁoċḋaoine * na ṙeaṙaṁ ą ṫaoiḃ na láiṁe cli, ꝛ na déaġḋaoine an ṫaoiḃ na láiṁe deiṙe.

C. Cjoñaṙ, cuąṫeóċaṙ Cṁioṙo ꝛ bṫeaṫnóċaṙ ṗé cúiṙ an uile ouine?

Ꝼ. Biaio * leaḃą oiḃṙiġéṫe an uile ouine oṙgailce, ꝛ ṁoṁṙéó, no ṙáoṁṙeáoh cóṁṅaiṙ na either

either to accuse them, or excuse them: and every man shall be tried by the works which he did in his life time, because they are open and manifest signs * of faith, or unbelief.

2. What sentence shall he give?

A. He will give* sentence of salvation to the elect and godly, but he will pronounce sentence of damnation against unbelievers and reprobates.

2. What state shall the godly be in after the day of Iudgement?

A. They shall *continue for ever in the highest heaven in the presence of God, having full fellowship with Christ Iesus, and reigning with him for ever.

2. What state shall the wicked be in after

Chṗeṡṁ Chṙioṙṫṫṡóe noaoine jaṫ féin, ꝛ beaṙbóćą an uile ḋuine ḋo ṗéin na noibṗe ḋo ṗiñeṙé ą ṗeaṫ abeaṫa, ą an áóbą ġuṗ coṁṫaṗṫaóa ṗollaṙ, ꝛ roilléin jaṫ ą * ċṗeiḋeaṁ, nó ą neṁ ċṗeiḋeaṁ. *John 3. 18, 36. & 5. 29.

C. Cṗéḋ j an bṗiġṫ ḋo béanaṙ ṗé?

Ꝑ. Ḋo béṗaṫ ṗé *bṗiġṫ ṗlánuiġṫe ą an ḋṗuinġ ṫoġṫa, ꝛ ḋiaġ; aċa béanaṫ ṗé bṗéiṫ ḋamnuiġṫe a naiġṫeaṫ na ḋṗuinġe ġan ċṗéiḋeaṁ, ꝛ éiḋeaṁḃa. *Matt. 25. 34. 41.

C. Cioo j an ṗṫaiṫ ioñ a mbia ꝛ ṫáoṡe ḋiaġa ṫą éiṙ láe ā bṗiġṫeaṁnuiṙ.

Ꝑ. Ḋia ṙiaṫ na *ġcoṁnuiḋe go ṙiórṫuiḋe ion ṙa bṙlaiṫeaṁnaṙ aṙ ąḋe, aḃṙiaṫónuiṙe Ḋé, ꝛ bia cūñ ioṁlán aca ré Ióṙa Cṙiṙṫ, aġꝯ aṁaiġlúġaṫ ṙneiṙ ṙin go ṙiorṫúiḋe. * Matth. 25. 34. Rev. 21. 2, 3, 4.

C. Cioo j ā ṙoġo ioñ aṁbiġṫ ꝛ ḋṁoċṫaoṡe ṫą

the day of judgement?

A. In eternal perdition and destruction in hell fire.

Q. What is that?

A. It *stands in three things especially: 1. A perpetual separation from Gods comfortable presence: 2. Fellowship with the devil and his angels: 3. An horrible pang and torment both of bodie and soul, arising of the feeling of the whole wrath of God, poured forth on the wicked for ever, world without end; and if the pain of one tooth for one day be so great, endless shall be the pain of the whole man, bodie and soul for ever and ever.

*2 Thes. 1. 9. Isa. 66. 24. Rev. 21. 8.

An ṡeṡeḋ punc von, ɣc. éiṡ láe an bṗeiċeᵹmnuiṡ?

Ḟ. Ḃíaiḋ a ṡᵹṙíoṡ, ɣ a mḋllḋó atcṫne iṡṡiṁ ᵹo ḟíoṁúiṫe.

C. Cíoᵭ é ṡin?

Ḟ. *Atá ṡé actṙí neiṫ ᵹo háiṁíṫe: 1. Sᵹaṁuin ᵹo ḟíoṁúiṫe ó ṡiaᵹmaiḋ Dé: 2. Cumann iṁ an ḋiabul ɣ ṗé na ᵹnᵹlíḃ: 3. Pianaḋ aᵹ éiṁᵹe ioṁ ṡan ccoṁṗ, ɣ ioṁ ṡan anam tṗé mḋúᵹaḋ ṡéiᵹe Dé a na ḋóiṫeaḋ amaċ a ā oṁoċ ḋuine ᵹo ḟíoṁuiṫe tṗé ṡaoᵹal na ṡaoᵹal: aᵹur ma atá tiúṡ aon ṡíacal, a ṡḃḋ aon laoċ aiṁáin ċo móṁ ᵹᵹᵹaṡ neṁċuimṫe bíaṫ ṗian an ḋuine uile ioṁ acoṁṗ, ɣ ioṁ anam ᵹo ḟoṁuiṫe.

FINIS.

Brief and plain RULES for the reading of the *Iriſh* Tongue.

Alɟm	*A a*	a
Beiḃ	*B b*	b
Coll	*C c*	c
Dɥɟ	*D d*	d
Eaḃġa	*E e*	e
Fċṁñ	*F f*	f
Gort	*G g*	g
Uaṫ	*H h*	h
Jóga	*I i*	i
Luɟ	*L l*	l
Mɥṅ	*M m*	m
Nɟon	*N n*	n
Oñ	*O o*	o
Peiṫboġ	*P p*	p
Ruɟ	*R ɾ*	r
Suḟ	*S ſ*	ſ
Tɟñe	*T t*	t
Uɟɾ	*U u*	u

THe Iriſh *hath alſo five vowels*, viz. a, e, i, o, u, *divided into two ſorts: the firſt called* gṫaiġe caola: *or vowels of a ſmaller accent, as* e, i.

The ſecond called gṫoġe leaṫna, *or Vowels of a broader accent, as* a, o, u.

Note that a, o, u, *are often taken, or written in* Iriſh, *one for another indifferently.*

Note that there is neither v, *nor* j, *conſonant in* Iriſh, *but* bh *muſt ſupply the place of an* v, *conſonant.*

Neither is k, q, x, y, z *of any force in the* Iriſh *Alphabet, but ſupplied by other letters of an Eſſential denomination, as* q, *with* collúɟɾ, *alias* cú; *and* k, *with* collalɟm, *which is* c; y *with* ɨɟllunúɟɾ, *viz.* u; Sṫaḃ, *viz.* x, *with a double* cc; z *with an* ſ.

Note further, that in pronouncing of your Vowels, you pronounce your i, *like* ee, *in* Engliſh, *and* u, *like* oo *in* Engliſh, *and your* a, *far broader than in*

Engliſh: *the* Engliſh *pronounce the letter* a, *as ſmall as the* Iriſh *do* ea.

There are five ſorts of Dipthongs comprehended in this ancient Rythm.

Ceiṫṛe hamaṛṫcuill naiṫṛṛ añ.
Cúiġ héba ꝼoꝛ ġo coiṫṫṫñ.
Cúiġ iꝼinj muin ą ṁuin.
Tꝛí huillenoa, óiꝛ na haonq.

The firſt ſort called,
amąṫcuill,

as { e æ ae / ą ai / ꝛo ao / æi aoi } as { caél. / cáin. / ġaol. / láoi }

The ſecond ſort called,
héaba,

as { ę ę ea / ę ei / eo / ꝛoi / eu } as { ġeal. / réil. / ṫéol. / ꝼéoil. / ṫéuo. }

The third ſort called,
iꝼinj,

as { ia / iai / io / iu / iu̧ iui } as { ꝛiab. / biaiò / ꝼion. / ꝼiu ò. / ciuin. }

The fourth called oiꝛ, o, *onely joyned with* i, *as* cóiꝛ, *or* móin.

The fifth ſort called,
uillioña,

as { ua / úai / u̧ ui } as { ꝼúaṫ. / ꝼúąṡ úaiꝛ / ꝼu̧l, cuil. }

Beyond Seas, they divide them into Dipthongs, and Tripthongs; though the ſame in ſubſtance, but this old diviſion is more methodical, and ought moſt to be followed.

The

THe Iriſh *divided their Conſonants into five Claſſes, in imitation of the* Hebrews, *who divided theirs into,* 1. Guttarals, 2. Labials, 3. Palats, 4. Linguals, 5. Dentals.

The Iriſh *Conſonants are diuided into five ſorts alſo, as followeth:*

1. *Seven light Conſonants* / Seacd conſuine éoſuma, } b d g l m n ſ.
2. *Five ſtrong weightie Conſonants* / Cúig conſuine tréna, no cſuma } pp ll nn m ng.
3. *Three hard Conſonants* / Tri Chonſuine cúiqíoe } b o g.
4. *Three ſoft Canſonants* / Tri Chonſuine bogá } p c t.
5. *Three rough Conſonants* / Tri Chonſuine gabá } ċ ṫ ſ.

And the barren letter ſ, *but the letter* h, *is onely an Aſperation.*

There is moſt uſually in the Iriſh, Ecclipſis Conſonantium: 1. Dádaó Conſuine, *or the extinguiſhing of a Conſonant, as when*

f	goeth before	p	as	a ſpobul.	*The former letter muſt be pronounced, and the other muſt be ſilent, and is written onely to ſhew the*
d		t		a dtádaiḃ.	
d		ſ		dſóglum.	
n		d		a ndoul.	
b		p		a bpunc.	
m		b		ambale.	
b		ſ		a bſuil.	
g		c		a gcríċ.	
n		g		a ngabáil.	

the Primitive, or the Radix of the word, and therefore they are called Poſeſsive Letters, or Lɹtɐɲ ƒɾlbuɹg̃e, *becauſe they properly belong to the word, the former Letter notes onely the alteration of the word in Caſe, Tenſe, Number or Perſon: as* ƒuɹl *bloud, a* bɹuɹl *in bloud;* cl̃n *a head, a* g̃cl̃n *in the head; and muſt be read, as if it were barely* ag̃l̃n, *a* buɹl, *without pronouncing the* c *or the* ƒ. *And likewiſe all the reſt in this nature muſt be pronounced.*

cc *Note that when there cometh* cc, *in a word, they muſt be pronounced like* g: *as* ƒan ccuɹo éɹle, *as if it were* ƒan guɹo éɹle.

tt *Like when there cometh a double* tt, *in a word, they muſt be pronounced like* o, *as* attaoɹb, *as if it were* aoaoɹb.

ƿƿ *Note, that* ƿƿ *in the beginning of a word muſt be pronounced like a* b, appoɯt, aboɯt.

When the Letter o, *cometh immediately after* n, *in the latter end of a word, it bears the foorce of another* n, *as* pl̃no, cl̃no; *but coming in the beginning of a word after* n, *it is qnite ex inguiſhed, as a* nouɹne.

Words that end in ll. ɹɹ. nn. *or* no, *differ much in ſence and pronouncing, from words that end onely in* l, n, ɹ, *ſingle, as*

g̃ell	differs from	g̃el		The former words muſt be pronounced broader than the latter.
con		cón		
coɹɹ		coɹ		

The Iriſh *have an ancient compound Letter, called by them* Ŋacul, *which is* ng: *both letters together muſt*

muſt be pronounced, it is as Najin, *or* ע *in the* Hebrew, *whereof it was borrowed, and it is in ſound like* ɣɣ, *in the* Greek *dialect, as* oá ngaḃċá.

Other Conſonants happening diverſly in words, are to be pronounced as they are ordinarily in the Engliſh, *and* Latine, *as* cṁáṫ, bláċ, ɾṗóola, ɾlja-ɾaṁ, *&c.*

Of the Aſpirations.

AN Aſpiration is when the Letter h, *cometh imediately after a Conſonant, thereby ſometimes the whole power of the Conſonant is extinguiſhed, and oncly the* h *prouounced, as* ṁo ɾhúil, *as if it were* ṁo húil. *And ſome Conſonants Aſpirated, are partly quallified, as* ṁo gḣlún, ṁo cḣéṅ. *This Aſpiration is uſually ſet over the Conſonant, whom it weakens, with this title* [˙] *which ſignifieth* h, *in that nature, as* ṁo ċḣéṅ, ṁo ṫḣig. h

The Letter b *Aſpirated in the beginning or midſt of a word is to be pronounced like* v, *Conſonant, as* ṁo baile, gabáil: *but in the latter end of a word, it is to be pronounced like* u *as a Vowel, or partly like* ɾ, *as* gaḃ, oá ṁaiḃ. ḃ

The Letter c *being Aſpirated, its ſtrenght thereby is partly quallified, and it is to be pronounced like* χ Greca, *or* ch *in the* Greek *manner, as in* chimera, *likewiſe in* Iriſh, *as* ṁo ċim, ṁo ċúalaɾ, ṁo ċuiṁ. ċ

Both the Conſonants ṁ, *and* ṫ, *being Aſpirated in the beginning of a word, are to be pronounced like* y *Conſonant, as* ṫo ṁéiɲċ, ṁo ṫoɲṫ. *But in the midſt and in the latter end of a word, beiug Aſpirated, they* ṁ ṫ

loſe,

loſe, moſt commonly, their full force, ſor ouely the h, *is to be ſounded, as* ꝑaḡaıl, bḟ, ꝑẛò, *as if it were* ꝑaġl, bh, ꝑh.

ꝼ ꝑ ꞇ. *Whenſoever the Letters* ꝼ, ꝑ, ꞇ, *be Aſpirated, they loſe their full force, the* h, *onely muſt be pronounced, as* oo ꝼúıl, oo ṫıne, ꝑẛꝑ, *as if it were* oo húıl, oo hıne, hẛꝑ.

l n ꝓ. h *The Aſpiration hath no power over* l, n, ꝓ, *neither over Vowels, but it is ſet ſtill before the Vowels, as* uıle, na huıle.

ꝼb, ꝼo, ꝼɛ, ꝼm, *are not ſubject to any Aſpiration, as* ꝼꝓóola.

The Letter n, *is ſometimes ſet before, in words beginning with Vowels, to ſignifie the derivation, as* aṅm, ą naṅm.

When the Letter m *is Aſpirated in the beginning of a word, it muſt be pronounced like* v, *Conſonant, but in the latter end like* u, *Vowel, as* oo ṁm, oo lám, *as ii were* oo vın, oo lau, *ſound the laſt ſomewhat through the noſe.*

Alſo when ꝓ *is Aſpirated, it muſt ſound like* ꝑ, *as* oo ꝓobul, oo ꝓóca, *as if it were* oo ꝑobul, oo ꝑóca.

The Iriſh *have one Accent over the Vowels, by virtue whereof they are to be prouounced long, and it is called* ꝭne ꝑaua, *that is,* a long reach, *like* Metheg, *or* Mazze *in the* Hebrew, *thus noted* [´].

ꝯ agus	ę ea	ḃ bh			
ꝛ agus	ę́ ea	ċ ch			
ā an	ę ei	ȯ dh			
ă am	ę̆ em	ġ gh			
ă amh	ę̆ emh	ṁ mh			
æ ae	ē en	ṗ ph			
ę ai	ę̄	ṙ rh			
ę̄ ain	ȷ̄ ım	ȓ rhi			
ę̆ aim	ȷ̆ ımh	ẛ ri			
ę̆ aimh	ȷ̄ ın	ſ́ rí			
ǣ aen	n̄ nn	ſ̄ rin			
æ̆ aem	ŋ na	r̄ rn			
æ̆ aemh	ŋ́ ná	ṫ th			
ꝏ ao	ŏ om				
ꝏ̄ aon	ŏ omh				
ꝏ̆ aom	ō on				
ꝏ̆ aoṁ	ų uı				
ꝟ aıꝛ	ŭ um				
ꝑ aꝛ	ŭ umh				

Note that when any of the five Vowels is ſet over a Conſonant, it will carrie ꝛ *before it, as* ꝛ
ċċ cꝛoċ.

Alſo when this Character [ⁿ] *comes over a Conſonant, it ſignifies* ꝛa. n

And when c *cometh over a Conſonant, it ſignifieth* ac, *as* m̄, mac.

There are many other Abreviations in Iriſh *Manuſcripts, wherein our Print is deficient, therefore I am inforced to omit them.*

FINIS.